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ABSTRACT

This book examines the nature of moral issues in education while attempting to provide both a clarification of the issues and suggestions as to what might be done in the social context. The job of the school is not to teach morals but provide students with appropriate ways to respond to moral issues and dilemmas. Suggestions are given for teaching strategies and quotations are given for discussion topics. The five chapters in the book include: (1) "Clarifying the Nature of Moral Education"; (2) "Religion and Moral Education"; (3) "Moral Education: A Long Tradition"; (4) "Morality and the Education Profession"; and (5) "Moral Education and Recent Trends." The appendices offer: (1) "Eleven Characteristics of Moral Problems and of Moral Disagreements"; and (2) "Criteria for Testing the Value of an Authoritative Opinion." A 73-item bibliography also is included. Suggestions are given for teaching strategies and quotations are given for discussion topics. (EH)

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Moral Education:

An Inside Job For Americans

A Handbook For Teaching Morality In Schools, Homes And Society

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Moral Education:

An Inside Job for Americans

**A Handbook for
Teaching Morality
in Homes, Schools and Society**

**By
Louis Fillinger**

Published 1991
R&E Publishers



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Over the years the need for educators to provide moral education and observe professional ethics has often been cited in press articles, in the addresses of educational leaders, etc. Seldom have these issues been addressed in definitional terms through which the proponents explained what they meant by moral education or in operational terms explaining how we might achieve even limited objectives related to moral education. With these thoughts in mind, the author determined to examine the nature of moral issues in education while attempting to provide both a clarification of the issues and suggestions as to what might be done. In this endeavor the author wishes to acknowledge his indebtedness to those many thinkers whose work he has cited. What deficiencies exist in this work are his and are not to be ascribed to those who have done so much to improve his understanding of the issues and solutions 'Concerning Morality and Education'.

DEDICATION

This work is dedicated to the professional educators of our land. They are the best prepared teachers that the nation has ever had in its service. While representing a profession that daily strives to improve our nation and the lives of all her citizens, educators are continuing to achieve ever higher standards of professional excellence.

Louis C. Fillinger
Hays, Kansas

October, 1990

MORAL EDUCATION: AN INSIDE JOB FOR AMERICANS

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CHAPTER I

CLARIFYING THE NATURE OF MORAL EDUCATION

MORAL EDUCATION IS A DYNAMIC PROCESS

Education, in the United States, is often seen as the end product of the schooling process. As such, it is subjected to comparative measurements, state sponsored competency tests and national tests of educational achievement. However, the word 'education' derives from the Latin verb 'educado' meaning to bring forth. This implies that education is a dynamic process of growth that needs to be nourished until it is able to sustain itself and to stimulate a life long process of bringing forth.

A similar process is at work in the realm of moral education as Purpel and Ryan note (1976), "Moral education is the direct and indirect intervention of the school which affects both moral behavior and the capacity to think about issues of right and wrong." Moral education, like any education, is a life long process. In order to initiate and sustain that process, "What the public schools must do is not 'teach morals' but teach appropriate ways of responding to moral issues and concerns. Our basic attitude toward moral education is that it should involve careful and sensitive inquiry into moral questions."

As John Dewey put it (1922), "The most important point that must be made is that morals deal with all activity in which alternatives exist. When we reflect, it means that we need to decide between courses of action, one is better another is worse. This is moral judgment. Since conduct involves judgment of every action in terms of better or worse, then morality cannot be considered as a separate compartment of life. Properly thought of, morality is a continuous process rather than a fixed achievement. It involves an expansion of the meaning of conduct which is based upon the study of the conditions and outcomes of conduct. It is part of growing. 'Morals is education,' or the learning of meaning of what we are about and the utilization of that meaning in the things that we do. The purpose, or good, of the growth or meaning of present actions is the only good for which we are responsible. Present action is a process involving memory, observation and foresight, or, in other words, a glance backward, a pressure forward, and a worth while or unworthy activity".

WHAT IS MORALITY

If we are to examine 'moral education' it is necessary to consider what morality is all about. The minimum conception may be stated very briefly. "Morality is, at the

very least, the effort to guide one's conduct by reason - that is to do at the very least the effort to guide one's conduct (Rachels, 1986)." "What characterizes moral reasons or motives in general, therefore, is not that they are reasons or motives of any certain kind but that they are, at least for the person who acts upon them, the final, highest, or ultimate reasons upon which he would act (Downey, 1978)."

In consideration of the definition of morality given above, we would say, "The conscientious moral agent is someone who is concerned impartially with the interest of everyone affected by what he or she does; who carefully sifts facts and examines their implications; who accepts principles of conduct only after scrutinizing them to make sure they are sound; who is willing to 'listen to reason' even when it means that his or her earlier convictions may have to be revised; and who, finally, is willing to act on the results of this deliberation (Rachels, 1986)."

Warnock observes (1967) that, "It is possible ... to distinguish at least four types of factors, each of which has been taken, either alone or in conjunction with one or more of the others, as centrally characteristic of morality. First, ... there is, ... a special sense of being required to act in a certain way, not by any external pressure or sanction, but rather by one's own consciousness of the sense

of wrong doing, or the guilt and self-reproach, that nonperformance would incur. Second, it has been held ... that, for any person, his moral principles and standards are to be identified as those which are in fact dominant in the conduct of his life ... 'A man's moral principles, in this sense, are those which, in the end, he accepts to guide his life by.' Third, we must regard as inadequate the idea that a man's moral principles are simply those which he 'prescribes' for everyone alike ... though they prescribe universally, nevertheless, they do not see things from 'the moral point of view.' Fourth, morality should be characterized by the subject matter -- the idea that what makes a view a moral view -- is content, what it is about, the range or type of considerations in which it is founded."

Finally, Hall and Davis (1975) observe that, "There are undoubtedly many different ways of describing what morality is all about, but we suggest that the concept can be sufficiently described by reference to four basic characteristics:

- 1) A moral judgment is a decision that is, for the person who makes it, a matter of principle in that he commits himself to a certain type of action or sincerely recommends it to others.
- 2) Moral principles and the decisions related to them take priority over other motives or reasons for actions.
- 3) Moral principles are universal: They apply impartially to all.

- 4) A moral perspective may be regarded as the adoption of a framework of personal and social ideals which form a comprehensive view of one's own life and of the society in which one lives.

AN AFFECTIVE ELEMENT IN MORALITY

There is a definite affective element to morality as Downey and Kelley (1978) observe, "It will not be enough to teach pupils how to carry out their thinking at a high level if we do not at the same time bring them to the conviction that it matters. Moral behavior has to be seen as involving the heart as much as the head." Freedom and intention are basic moral acts. " We do not regard a man's actions as moral-- nor as immoral, if it comes to that -- as subject either to praise or blame, unless we have first established that he acted of his own free will. It must be an act that he is in the full sense responsible for, if we are to make any kind of moral judgment on it. Furthermore, to say that decisions are based upon principles does not at all imply that a principle must be previously and consciously adopted before a decision can be made -- far from it. An actual decision is often only the beginning of the process through which a moral principle is developed."

A good summary of our discussion concerned with defining morality is provided by Purpel and Ryan (1976) who say, "Generally, it is appropriate to start with the position that

whenever the rights of a person (life, liberty, property) are involved, moral values are under consideration An acceptable moral point of view recognizes potential conflict . . . moral education cannot unequivocally instruct us as to what actions are right or wrong. The second characteristic of an acceptable moral point of view is the assumption that there are general criteria for establishing and defending moral judgments. A third factor in making moral judgements is behavior. While behavior is important, it cannot serve as the sole consideration. A fourth general criteria that should be included in an acceptable moral point of view is the employed defensible principles. Principles can be defined as general statements which apply to a range of situations. Finally, consistency is a necessary characteristic if one desires to avoid capricious and arbitrary judgements."

CONCEPTUALIZATIONS OF MORALITY

Throughout the history of mankind, thinkers have tried to express the underlying principles of morality as a basis for moral actions and judgements. The intention of the following discussion is to give us a basic understanding of some of these moral systems as a means of enlarging our understanding of morality. In this discussion we avoid religious arguments leaving such matters to a later chapter. This approach coincides with that of Richard McBrien (1987)

when he says, "If the moral argument is to be compelling, it has to persuade people who do not share the same view of divine revelation or a particular moral tradition. There has to be a careful accounting of how the moral arguments have derived and how the moral conclusions have been drawn from them."

LIMITED MORAL CONCEPTIONS

Some conceptions of moral behavior are so limited that they simply give no basis for an extended consideration of moral education. Examples of these are (Rachels, 1988): **Ethical Subjectivism** which is the idea that our moral opinions are based on our feelings, and nothing more. **Ethical Egoism** which advocates that each of us divide the world into two categories of people -- ourselves and all the rest -- and that we regard the interests of those in the first group as more important than the interests of those in the second group. But each of us can ask, what is the difference between myself and others that justifies placing myself in this special category? Am I more intelligent? Do I have needs or abilities that are so different from the needs or abilities of others? What is it that makes me so special? Failing an answer, it turns out that Ethical Egoism is an arbitrary doctrine, in the same way that racism is arbitrary.

LESS LIMITED MORAL CONCEPTIONS

The Categorical Imperative - One of the giants of moral philosophy was Immanuel Kant (1724-1804). "Almost alone among the great thinkers, Kant believed that morality is a matter of following absolute rules -- rules that admit no exceptions, that must be followed come what may. He believed, for example, that lying is never right, no matter what the circumstance. It is hard to see how such a radical view could be defended, unless, perhaps, one held that such rules are God's unconditional commands. But Kant did not appeal to the theological considerations; he relied only on rational arguments, holding that reason requires that we never lie (Rachels, 1988)."

"Kant called these 'hypothetical imperatives' because they tell us what to do provided that we have the relevant desires. A person who did not want to improve his or her chess would have no reason to study Fischer's games; someone who did not want to go to law school would have no reason to take the entrance examination... Moral obligations, by contrast, do not depend on our having particular desires. The form of the moral obligation is not 'If you want so-and-so, then you ought to do such-and-such, period.' The moral rule is you should be helpful to people regardless of your

particular wants and desires (Rachels, 1988)." Vincent Ruggiero (1984), puts it this way, "According to Kant, the basis of moral action is duty. People's good will is what makes them act for duty, and acting for duty gives their action moral value. The central thesis of Kant's ethical system is that there is a 'categorical imperative' (command) binding on all people because it is affirmed by reason, and every rational person accepts his or her obligation to follow reason. Kant expressed this categorical imperative as follows, the first formulation being the principle one: Act as if the maxim of your action were to become, by your will, a Universal Law of Nature to be obeyed by everyone. Always treat every human being, including yourself, as an end in himself and never merely as a means to an end."

In his Groundwork of the Metaphysics of Morals (1785) Kant expressed The Categorical Imperative like this: "Act only according to the maxim by which you can, at the same time, will that it should become a universal law." According to Kant, "When you are contemplating doing a particular action, you are to ask what rule you would be following if you were to do that action. This will be the 'maxim' of the act. They/you are to ask whether you would be willing for that rule to be followed by everyone all the time." Since rules become so important, we should note that, Rules, even

within a Kantian Framework, need not be regarded as absolute. All that is required by Kant's basic ideas is that when we violate a rule, we do so for a reason that we should be willing for anyone to accept them, were they in our position (Rachel, 1988)."

The Principle of Unity - The British philosopher, Jeremy Bentham urged that morality is not a matter of pleasing God, nor is it a matter of faithfulness to abstract rules. Morality is nothing more than the attempt to bring about as much happiness as possible in this world.

Bentham argued that there is one ultimate moral principle namely "The Principle of Unitye." This principle requires that whenever we have a choice between alternative actions or social policies we must choose the one that has the best overall consequences for everyone concerned. As he put it in his book *The Principle of Morals and Lesilation*, (1798), "By the principle of Unity is meant that principle which approves or disapproves of every action whatsoever, according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question; or what is the same thing in other words, to promote or to oppose that happiness (Rachels, 1988)."

The Greatest Happiness Principle - John Stuart Mill, a disciple of Bentham ... from his *Utilitarianism* presents the

main idea of his theory in the following way. First we envision a certain state of affairs that we would like to come about -- a state of affairs in which all people are as happy as they can be, "According to the Greatest Happiness Principle ... the ultimate end, with reference to and for the good of that of other people, is an existence exempt as far as possible from pain, and as rich as possible in enjoyments." The primary rules of morality can, then, be stated quite simply. It is to act so as to bring about this state of affairs, in so far as that is possible." As a matter of guidance "in deciding what to do, we should, therefore, ask what course of conduct would promote the greatest amount of happiness for all those who will be affected. Morality requires that we do what is best from that point of view." For Mill, "The point of morality is seen as the happiness of beings in this world and nothing more and we are permitted -- even required -- to do whatever is necessary to promote that happiness (Rachels, 1988)." As Richard McBrien (1987) puts it, "An action is right if, and only if, it brings about a greater balance of good over bad consequences than any other act open to the agent."

DIFFERENTIATING MORAL AND ETHICAL CONCEPTS

In his *Moral Imperative*, Vincent Ruggiero (1984) defines ethics by saying that "Ethics is the study of right

and wrong conduct. In the scientific sense, it is a descriptive discipline, involving the collection and interpretation of data on what people from various cultures believe, without any consideration for the appropriateness or reasonableness of those benefits. In the philosophical sense, the sense that concerns us, ethics is a two-sided discipline. One side, normative ethics, answers specific moral questions, determining what is reasonable and, therefore, what people would believe." The term normative means setting 'norms' or guidelines. "The other side of philosophical ethics, metaethics, examines ethical systems to appraise their logical foundations and internal consistency. The focus of ethics is moral situations -- that is, those situations in which there is a choice of behavior involving human values (those qualities that are regarded as good and desirable)."

Ethics is the study of overt behavior, but overt behavior, by itself, is not sufficient for the notion of morality. Equating morality and ethics is dangerous, tending to affirm the behavior of social groups be they racial, ethnic, religious, etc. Morality compels us to take various features into account including (Wilson et. al., 1967):

- 1) A moral action is connected with intention and with acting for a reason: so that we have to know, not just what people do, but why they do it.
- 2) Only certain kinds of reasons will count as good reasons. We can't say 'any reasons will do, so long as

they lead to the right action' partly because we may have serious doubts about what in fact the 'right action' is, but chiefly because of the close connections between actions and reasons.

- 3) Good moral reasons must be based on rational consideration of other people's interests: authority ('because so-and-so says so') or selfish desires ('because I feel like it') won't do by themselves.
- 4) A 'rational consideration' does not necessarily involve a great deal of conscious deliberation' but it involves such things as regarding other people as equals, knowing what their feelings are, respecting logic and the facts, not being deceived by linguistic confusion, and having moral rules or principles based on all these.
- 5) Finally, a man must have the ability to act on his moral principles. Indeed, this would be one of the tests of whether he had really committed himself to the principles in the first place - whether they were really moral principles for him, as opposed to principles to which he paid only lip service.

MORAL EDUCATION IS ACTIVITY BASED:

It is much easier to demonstrate success on examinations or university admissions than success in teaching a real appreciation of some subject, an ability to get on with other people, or a respect and consideration for their views. Hence, the less tangible and less measurable aspects of the school's work tends to get pushed aside in favor of the measurable (Wilson, 1967). In the realm of moral education processes this is ... the development of morality. Success with such content can only be evaluated upon the examination of actions and ones reasons for such actions.

Of course there are moral standards that can be taught. Such standards as the moral rules that 'Thou shalt not kill' and 'Thou shalt love thy neighbor as thy self' can be taught and examined or even applied on a school examination. However, the affective aspects of morality and the situational nature of living will always leave room for doubting our success. As a result, moral education needs to permeate the educational process and be broadly based.

Since morality has to do with how persons choose to behave, we need a broad based model with which to educate. Wilson et. al. (1967) provide such a model in the context of five skills clusters which could be considered dimensions of moral thinking. These are:

THINKING

- 1) On many levels
- 2) Critical thinking
- 3) Divergent, creative thinking
- 4) Moral reasoning

FEELING

- 5) Being aware of one's feeling
- 6) Dealing with distressing feelings
- 7) Experiencing positive self-esteem

CHOOSING OR DECISION-MAKING

- 8) Goal setting
- 9) Data gathering
- 10) Choosing from alternatives
- 11) Choosing after considering consequences
- 12) Choosing freely
- 13) Soliciting feedback about the results

COMMUNICATING

- 14) Sending clear messages
- 15) Empathic listening

- 16) "No-loose" conflict resolution

ACTING

- 17) Acting skillfully, competently, including
a) academic skills,
b) professional skills,
c) personal-social skills.

These skill clusters remind us that the development of morality is a process that we must all promote.

Wilson et. al. (1967) remind us of some of the problems inherent in such moral education when they observe that, "When children first go to school they are usually scared of the teacher. After that wears off they try to treat teacher much like mother. Now teacher, even in the primary school, does not want to be mother to thirty children, she cannot, for quite practical reasons, and anyway she is not supposed to be. After a while the child probably comes to accept this new kind of relationship. Teacher is warm and affectionate but (unlike mother) only up to a point. Moving up from the infants to the junior school, teacher gets a little more distant, progressively less interested in what little Brian or Louise did at the weekend. Then with the move to secondary school the transition to a relatively limited impersonal relationship between specialist subject teacher and pupil is completed."

Teachers at all levels need to recognize and accept

responsibility for moral education even when it might distract from rigid concerns of subject matter content. In short, what we must do is to provide the opportunity and allow to evolve the conditions that encourage morality. Such conditions include respect for human dignity, caring about others, exhibiting personal integrity, a habit of reflection on ones moral choices and peaceful resolution of conflicts.

SUMMARY

In this chapter we have examined the nature of morality. This was done by asserting that morality, like education is a process which continues to evolve throughout ones life. In addition, we examined various conceptions of morality which are often discussed when moral actions are examined. The discussion differentiated moral and ethical concepts while asserting that moral education is activity based and involves teachable conditions or skill clusters.

QUOTATIONS FOR DISCUSSION

The following quotations are valuable for the insights into moral education that they contain. It is hoped that they will form a basis for discussion and reflection on the topics discussed in this chapter.

- 1) We are all moral educators, whether we like it or not (Wilson et. al., 1967).
- 2) In other words, to arrive at a remote end, we must treat it as a series of means (Dewey, 1922).
- 3) The function of intelligence is to serve as the clarifier and liberator of impulse (Dewey, 1922).
- 4) What is characteristic of moral terms -- terms such as "good" or "bad," "right" or "wrong" -- is that they are all used to express opinions about actions (Downey and Kelley, 1978).
- 5) The fundamental mistake in the Cultural Differences Argument is that it attempts to derive a substantive conclusion about a subject (morality) from the mere fact that people disagree about it (Rachels, 1986).
- 6) Regardless of the area of stress, the particular combinations that advanced nations settle on flow from centuries of cumulative tradition (Cummings, et. al., 1988).
- 7) (Coles, 1986, Quoting Paul Tillich) -- "Morality for ordinary people is not the result of reading books and writing papers, as we're doing. Morality is not a subject it is a life put to the test in dozens of moments. Morality and social class - that is a subject for us, an important one. For ordinary people it's not a subject it's life affecting views of people every day."
- 8) One of the problems that has always hindered the development of the young is the inability of adults to hold clear and consistent positions of important issues

in life (Kennedy, 1976).

- 9) Morality only arises where there is enough elbow room in which to look around and make decisions. Morality grows when people give themselves permission to live. A fuller life can start as simply as that (Kennedy, 1976).
- 10) The basis of morals is not theological or metaphysical or mathematical. It is empirical. In other words, it grows out of experience and observations. Morals and human nature cannot be divorced from each other (Dewey, 1922).
- 11) As rational agents, humans have the power of choice: they may choose to be what they see to be right, or may choose to do wrong. Thus they are responsible for their freely chosen actions if they choose badly (Rachels, 1986).
- 12) Morality is, first and foremost, a matter of consulting reason: the morally right thing to do, in any circumstance is determined by what there are the best reasons for doing (Rachels, 1986).
- 13) 'Tell us what to do' is a frequent request but it is doubtful whether it will ever be possible, or even desirable to anything like a rule of thumb (Wilson et. al., 1967).
- 14) As for the principles on which we ought to act, the theory is a combination of two ideas, first, that we ought to act so as to promote the interests of everyone alike, and the second, that we should treat people as they deserve to be treated, considering how they have themselves chosen to behave (Wilson et. al., 1967).
- 15) We ought to act so as to promote impartially the interests of everyone alike, except when individuals deserve particular responses as a result of their own past behavior (Wilson et. al., 1967).

CHAPTER II

RELIGION AND MORAL EDUCATION

Etymologically, the term 'religion' was connected by Cicero with the Latin verb 'relegere' meaning to read over again. Later authors attributed its origins to the Latin verb 'religare' meaning 'to bind'. It is this second view which has been generally more favored (Oxford University Press, 1971). This implies an "action or conduct indicating a belief in, reverence for, and desire to please, a divine ruling power or the exercise or practice of rites or observations implying this." In our common experience, perhaps, the best all round definition is simply, a particular system of faith and worship.

Over the long history of religion there is, perhaps, no great moral evil that has not been a part of religion. One needs only to reflect on such practices as human sacrifice, the eating of human flesh, sexual orgies to please the god, etc. Even in our modern world the constant revelation of religious news indicates that these activities and many other morally deplorable acts, are a part of our broad twentieth century religious world. Even if one looks at less shocking occurrences in our modern world it can be seen that religion and morality are separatable entities. An example of this would be to examine the abortion issue as it is being dealt

with, discussed, etc. within our major churches. Still another current issue is the debate over 'liberation theology vs. tradition' within modern Roman Catholicism. Finally, as J. Connors says (MacNamara, 1985), "If morality is dependent on religion then we cannot hope to solve our problems or resolve our differences of opinion about them, unless and insofar as we can achieve agreement and certainty in religion (not a lively hope). If it is not entirely dependent on religion, then we can expect to solve at least some of them by the use of empirical and historical enquiries of a public, available and testable kind (enquiries that are improving in quality and scope)."

While religion and morality can be separated from one another, the two disciplines do often mingle and interrelate as to purpose and, occasionally, principles upon which to base ones living. Some authors, e.g. Downey and Kelly (1978) would urge the complete disregard of religion in moral education, others e.g. Purpel and Ryan (1976) suggest that if morality is taught as an adjunct to religion then if religious belief and adherence is lost, what happens to morality? Another approach might be to teach about religion in the schools and in a separate context teach morality as both disciplines can enrich the lives of our pupils. Within the context of the public schools, teaching about religion is

something that can be justified in its own right and can be separated from the practice of religion which is the function of religious institutions.

However, if the public schools are going to teach about religion, they will need to get involved in some simple principles concerning religion e.g. 'What is a religion?', 'In social terms, how does one differentiate between religions and cults or are they the same thing?' We defined religion in the opening paragraph of this chapter. Doesn't this also define a cult? Should we teach principles relating to religions and the conceptions of cults, e.g. religions allow free entrance and exit from the community without coercion or reservation. Cults are selective, including some, excluding others, sometimes coercive, sometimes restrictive. In other words, religions are open, cults are excluding and selective. Another issue would involve which religions? Certainly, the worlds major religions Hinduism, Confucism, Buddhism, Islam, Judaism and Christianity require attention.

The ASCD booklet, Religion in the Curriculum (1987) makes some suggestions to schools that also clarify and extend the issues raised concerning the teaching about religion in our schools. Their suggestions are:

- 1) Teachers, administrators, and members of the community must be committed to the concept of a pluralistic and democratic society that accepts diversity of religious belief and practice as the norm.

- 2) Teachers must understand that although religion is a sensitive issue, it is not too hot for them to handle in an informed, descriptive and impartial way.
- 3) All educators must be committed to keeping individual religious beliefs and practices inviolate. Children's religious beliefs are nurtured by their families and religious institutions, not by the public schools, and schools must respect those beliefs.
- 4) Teachers and administrators must be open and honest with each other -- and with parents and religious leaders -- concerning what, where, and when the school teaches about religion.
- 5) Teachers need to be objectively informed about different religions and how they function in the lives of their adherents. They need to be skilled and respectful in helping students identify the functions of religions. They need to help students understand that the ideals of religion direct people toward worthy goals. Finally, they need to help students learn that religions have been both a force for conserving culture and a motivation for changing it.
- 6) Although teachers must play the major role in including religion in the curriculum, they will have little success without the support of colleagues, administrators, parents (at least, the great majority of them), and community and religious leaders.
- 7) Teaching about religion requires textbooks and other instructional materials that are accurate, objective, honest, fair, and interesting. Educators and members of the public must push for the creation of well researched print and audiovisual materials.
- 8) School systems and universities (particularly schools of education) should work together to provide both preservice and inservice programs that help teachers develop the knowledge, skills, attitudes, and confidence they need for the effective inclusion of religion in the curriculum.
- 9) On a broader scale, a massive research and development effort is necessary in order to produce effective

curriculum models to aid teachers, school systems, and teacher educators. This might well be a national effort in order to avoid multiple reinventions of the wheel.

- 10) Finally, educators must exert extreme care to avoid assuming the role of the family and the religious institution in youngsters' religious, spiritual, and moral education and development. The teacher's chief task in teaching about religion is to help students better understand faiths other than their own and the roles of religions in the life of their nation and that of other cultures.

The study of religion in the public schools is proper for its educational value as it can help us to understand how the past influences the present, and how individual values are formed. However, a reflection upon the religious condition of the Western World would raise questions relating to the appropriateness of religion even being a part of a public school curriculum in the sense that it would involve the practice of religion. The so called "state churches" of Europe are often established in societies where church attendance is very low and religious activity is often of a low caliber. It could be that, because of the conflict between public or civic education and religious education, the wiser religious leaders would be those who try to keep religion out of the public schools.

IS RELIGION MORAL

Religion is not necessarily moral. If we look at the world's great religions in terms of adherents, they generally divide into two categories: 1) those which have incorporated

moral principles within them and 2) those which use social morality as their basis. Religions such as Judaism, Christianity and Islam are examples of religions that have incorporated moral principles. Confucism, on the other hand, identifies with the morality of the social and political society in which it exists. In this sense of either incorporation or identification one can find a moral aspect in all religions but we could categorize those which have taken moral principles into themselves as moral religions in the sense that they provide some principles of morality. However, if such principles are applied in an immoral manner the 'moral religion' may have some moral deficiencies. Having said this, it is interesting to reflect on James Michener's comment (1970) when he says, "No matter how much one discounts the failures of religion, he must in the end come back to the moral teachers for the guidance needed. The United States at this time does not require a new church; it does require the insights which Judaism, Christianity, Islam and Buddhism have nurtured, and it is from such insights that the new spiritual agreement will evolve."

WHAT SHOULD BE THE EDUCATORS ATTITUDE ABOUT RELIGION?

Whatever an educator's view of religion might be, it should project a positive sense of respect. In his book When Children Ask About God, (1976), Harold Kushner suggested some

ideas that, coming from the thoughts of one of our foremost religious spokespersons, should help us formulate our attitude/s towards religion:

- 1) Whatever God may be, I cannot believe that He stands for obsessive guilt, false expectations, and artificial ignorance.
- 2) It should be a primary concern of religion to make a person trust the world and like himself. Sometimes the world will turn out to be unreliable, and religion will have to explain and console. Sometimes a person will have good reason to be disappointed in himself, his behavior, his priorities. But basically, religion ought to help a person feel good about himself.
- 3) If Truth, Justice, Mercy, Generosity, Love are among the things we need to be "in God's image", then the name "God" stands for the existence of these qualities in the world and the existence of a corresponding impulse toward them in every human soul.
- 4) Above all, never let us be afraid to say to our children: "That is a very difficult question. People have been trying to answer it for a long time and they are not sure they know all the answers there are for it. Let me try to answer it as best as I can, but you probably won't understand it all until you're older." Even if we ourselves have settled on answers that satisfy us, it is important to teach children that the questions they ask about God have not been answered to the satisfaction of all serious thinkers and that they are very difficult questions.
- 5) If we teach them nothing else during their earliest years, we should be sure to teach them that the idea of God is a difficult one even for adults to understand, that our conception of it keeps on changing as we grow older and understand more and that our primary religious duty is to search, to question, to evaluate, and to try to comprehend.
- 6) It's a lot easier to answer a question when you understand precisely what the questioner is asking and why he is asking it. An adjunct to this is a quotation from Mordecai Kaplan (Kushner, p.11) which says "To answer any difficult

question raised by a child, two requirements are necessary: (1) the ability to answer the question to the satisfaction of an adult, and (2) the ability to adapt that answer to the child's mind in accordance with his age. The main difficulty in answering this question (about God and illness) is that we have not yet arrived at an answer that is fully satisfying to the modern adult mind."

- 7) What good is God in a world where tragic and undeserved fates befall people at random? Well, first of all, He gives us a stable and orderly world, a world in which things conform to regular laws, so that we can learn to understand these laws and use them ... Secondly, God has helped men discover ways of minimizing tragedy, through understanding and controlling Nature's laws, through learning from experience - their own and the teachings of others -- which actions lead to understandable consequences ... and thirdly, what good is God in a world where misfortune occurs so frequently? He gives men the power to overcome tragedy and find reasons for going with life... The resolve of men to rebuild their lives after disaster is the true act of God.

A CONSIDERATION OF CHRISTIANITY AND MORALITY

At the moment the dominant religion, in terms of proponents, in the United States is Christianity. Since Christianity is an evangelizing religion, always seeking new converts, and because most of us became Christians by being born into the Christian tradition, Christianity will likely maintain its majority religious position in the United States for the foreseeable future. As a result, a consideration of the traditional Christian morality is in order.

The traditional approach to the teaching of Christian morality has been the teaching of rules supported by examples, illustrations and proofs drawn from every possible

quarter that the teacher could provide. Various missels, hymnals, and especially catechisms provide clear examples of this mode of teaching. This writer has a collection of catechisms of various Christian denominations but the oldest one in the collection, Luthers' Small Catechism (1893), is a good example of the Christian tradition. The first paragraph of the preface says, "The very form of a Catechism implies that questions are to be asked by the instructor and answers given by the pupil, that there is to be committed to memory and reciting of that which is so committed. Luther, in his preface to the Catechism, strongly insists on the necessity of using precisely the same form of words and going over them again and again until they are both well committed to memory and well understood." Later the preface continues: "Whilst the Catechumen ordinarily should be expected and required to commit and recite the answer to the question, the Catechist should fortify himself with explanations, illustrations and proofs drawn from every possible quarter, and thereby enrich and enforce the teaching of the book."

The general idea is to imbue the individual with rules which life's experience will later affirm as true. As Piaget observes, "The rules are at first something external to the individual, and ... sacred to him. Then as he gradually makes them his own, they come to be felt as the free product of

mutual agreement and an autonomous conscience." Harold Kushner, writing out of the Jewish tradition (1976) expresses the same idea in these words, "There is a level beyond this which a man must reach if he would be fully mature. He must learn to internalize the standards of right and wrong by which he lives. The 'still, small voice' which tells him how to behave should be his own voice, not an external command. The mature individual acts not in order to avoid punishment or win approval, but to maintain his own integrity. He does things, and abstains from others, because he has accepted certain standards by which he intends to live. Authority has become for him a commitment from within, not something imposed from above." This traditional approach to the teaching of moral principles in Christianity has proven very successful and is probably, with some modifications, the most popular of today's approaches for the nations 'Christian Schools.'

Societal changes and increases in the educational achievements of the typical American have lead to increasing dissatisfaction with such a traditional approach to moral education as opposed to a strategy of teaching morality in a broader religious context. Such tensions can be sensed in the following comments from James Rachels (1986), "If we say that God commands us to be truthful because truthfulness is

right, then we are admitting that there is some standard of right and wrong that is independent of God's will. We are saying that God sees or recognizes that truthfulness is right: this is very different from making it right. The rightness exists prior to and independent of God's command, and it is the reasons for the command. Thus if we want to know why we should be truthful, the reply 'Because God commands it' will not take us very far. We may still ask 'But why does God command it?' and the answer to that question will provide the underlying reasons why truthfulness is a good thing."

Another problem occurs whenever scripture and tradition do not directly address a particular moral issue. We can see this at work, in a somewhat different way, through a process often called 'proof texting.' James Rachels (1986) discusses this aspect by saying, "Thus when people claim that their moral views are derived from their religious commitments, they are often mistaken. In reality, something very different is going on. They are making up their minds about the moral issues first and then interpreting the Scriptures, or church tradition, in such a way as to support the moral conclusion they have already reached. Of course this does not happen in every case, but it seems fair to say that it happens often." To illustrate, he (Rachels)

continues, "This often happens when the Scriptures are cited in connection with controversial moral issues. A few words are lifted from a passage that is clearly concerned with something entirely different from the issue at hand, these words are then construed in a way that supports the favored moral position. When this happens, is it accurate to say that the person is following the moral teachings of the Bible? Or is it more accurate to say that he or she is searching the Scriptures for support of a moral view he or she already happens to think is right, and reading the desired conclusion into the Scriptures. If the latter, it suggests an especially arrogant attitude -- an attitude that assumes God himself must share one's moral opinions..."

The logical problems with building and applying Christian moral principles in this way should be clear to all. Such an approach is not only suspect in Christian circles but, as our society began to develop as a part of the world community with its mixture of races, cultures and religions, it became apparent that Christian morality does not vary from non-Christian morality. As Fuchs (1970) observes, "There arises for Christians and non-Christians the same epistemological problem, that is, to recognize what really is in fact human and what is not... The question is the same for non-Christians and Christians, the criteria for distinguishing

between good and bad, honorable and dishonorable, are the same for them as for us."

Recognizing the problems with the approaches to Christian morality which were noted above has lead to various other approaches. Perhaps the two most common of these are 1) Natural Law and 2) Agapeism. The older of these is Natural Law. James Rachels gives us a good description of this concept when he says (1986), "The most influential of the natural-law theorists was ... St. Thomas Aquinas. Aquinas, whose thought is regarded as authoritative with the (Roman) Catholic tradition, said that the moral life is the life lived 'according to reason.' In his great work the Summa Theologica, he wrote: Its moral nature is stamped on a human act by its objective taken with reference to the principles of moral activity, that is according to the pattern of life as it should be lived according to the reason. If the object, as such, implies what is in accord with the reasonable order of conduct, then it will be a good kind of action; for instance, to assist somebody in need. If, on the other hand, it implies what is repugnant to reason, then it will be a bad kind of action for instance, to appropriate to oneself what belongs to another. But it may happen that the object does not immediately involve the reasonable plan of life one way or the other, and that it is an action morally indifferent of

its kind; for instance, to go for a walk or to pick up a straw." "Acting reasonably, he (Aquinas) emphasizes, is not to be contrasted with acting as a Christian, for they are the same thing: 'To disparage the dictate of reason is equivalent to condemning the command of God'."

"This means that, where morality is concerned, the duty of a Christian is no different from the duty of anyone else: It is to think through as carefully as possible the reasons for and against various courses of conduct, and to conform one's conduct to the plan that seems most reasonable. Again, Aquinas says: "Conscience is the dictate of reason... Every judgement of conscience, be it right or wrong, be it about things evil in themselves or morally indifferent, is obligatory, in such wise that he who acts against his conscience always sins (Rachael's, 1986)."

"The Theory of Natural Law leaves morality with about the same relation to religion that science has to religion. Science is autonomous. It has its own questions, its own methods of answering them, and its own standards of truth. To the, scientist intent on discovering the truth about the world, religious authority means nothing. There was a time, of course, when church authorities claimed the right to judge science in the name of faith: Galileo's findings were condemned, and he was forced to repudiate them because they

were incompatible with Christian truth as it was then understood. For the church, this episode is now an embarrassment despite some current schuffling with Darwinism, most Christians have now learned that their faith gives them no special insight into scientific matters (Rachael, 1986)."

The idea of Agape is also an old one that has been very widely discussed in the recent past as a possible vehicle for the recognition of a unique Christian morality (MacNamra, 1985). "By the ideal of agape I mean the Christian tradition that one should love with a love that has no measure, love to the end, love with sacrifice of self, even to the point of laying down one's life for the other. Are ideals part of the content of Christian morality -- and in what way? The autonomy school argues that Christian teaching on agape does not propose a different content from the secular ethic. But is there a question to be asked about the degree of response that each requires? Is the matter disposed of completely by the remarks of Curran: 'Non-Christians can and do arrive at the same ethical conclusions and also embrace and treasure even the loftiest of proximate motives, virtues and goals which Christians in the past have wrongly claimed for themselves. Certainly this explicitly reflects on the imitation of Christ, but the proximate attitudes, values and goals that come from this are the same attitude that other

people can arrive at in other ways ... self-sacrificing love, freedom, hope concern for the neighbor in need or even the realization that one finds his life only in losing it."

"Agapism, or the ethics of love, says that what is morally right is to love your neighbor -- that is, everyone - equally and as much as yourself. In Galatians 5:14 we read: 'For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.' The Good Samaritan story (Luke 10:25-37) defines your neighbor as anyone and everyone. If we are supposed to love everyone equally, including ourselves, a natural question arises: in what sense of 'love'? The relevant love here is human agape - a 'brotherly' and sisterly' love -- love in the Judeo-Christian sense of charity, care, regard, or respect. Such love is compassionate and forgiving, as the Parable of the Prodigal Son shows (Luke 15:11-32). It involves a commitment to each person's well-being. When we love people in this way, we value them as ends in themselves, fulfilling Kant's second formulation of the Categorical Imperative. So this love is never to be confused with erotic love, which may or may not contain agape, nor with romantic love, which is never pure agape. Agapism is not to be confused with the bumper sticker philosophy: 'Make Love Not War.' It may be compatible with our making love, but it does not prescribe it."

Agapism implies further that you are not to gloat over the defects of others or to trifle with them. You must never act arrogantly, rudely, boastfully or act selfishly and bear grudges or be nice to your parents, say only when you want money or the car or, on the other hand, think of your children just as tax deductions. A child should mean more than that. You are not to show false humility or live in filth if you can help it, for these things would be an affront to your self-respect and violate the command to love all people equally, including yourself. Positively, agapism implies that you should always show as much regard for the life and wishes of a humble file clerk or road sweeper as for a famous entertainer or president. Agapists will do what they can to fill empty stomachs, to prevent disease, poverty, and suffering, to help others in distress, and to oppose economic and political oppression. So it is clear: if your aim is to live in accordance with this doctrine, you must refrain from certain acts and be concerned to do others. Indeed, it seems it is likely to have quite radical effects on your conduct, confirming William James' thought that 'All the higher, more penetrating ideals are revolutionary.'

While the influences of Agapeism on the evolution of the Christian community has been positive it has not created a unique Christian morality as MacNamara says (1985), "It

should be recognized ... that non-Christians do love to an extent that is not different from agape and that they have ideals that are analogous to Christian ideals."

VIRTUE DEBASES ITSELF IN JUSTIFYING ITSELF

Residents of "Middle America" often meet with a peculiar "Christian Morality" as they encounter a large portion of the "electronic church" through late night and Sunday morning broadcasting on both radio and television. It is addressed here simply because it is so pervasive of the air waves and is of questionable (at best) moral worth. Ronald Suter (1984) addresses this issue when he elaborates on Voltaire's statement that, "Virtue debases itself in justifying itself." To illustrate, suppose that someone argues that a certain moral code should be adopted, or that you should be moral on the ground that it pays; that is, it gives a very high return on your investment. Indeed the claim is often made that you will be rewarded with everlasting happiness or go to heaven if you adopt it. Then we are given egoistic or prudential reasons to be moral and to follow this code. There are two objections to this move. To begin with, it is often not to a particular person's advantage to be moral. But, secondly, even if it were advantageous, since this is not a moral reason, we must recognize that if we act on it, we shall not be acting morally; hence we shall not then be following any

morality. Nonmoral considerations may at best be causally efficacious in getting us to act as if we were moral, which is not the same thing as to act morally. Doing the morally right thing for some is not the same thing as to act morally. Doing the morally right thing for some immoral purpose, for example, giving a large amount of money to the needy to get a substantial tax break, is not to act as a moral person or to adopt a moral point of view. To quote Isaiah (64:6) such 'righteousnesses are as filthy rags'; they merely consist of the rotten garments of morality. It is true that acting as if we were moral may eventually lead to our acting morally and thus to our becoming moral, but only if our reasons... cease to be egoistic and are moral."

James Rachels (1986) puts it this way, "The various arguments... point to a common conclusion. Right and wrong are not to be defined in terms of God's will; morality is a matter of reason and conscience, not religious faith and in any case, religious considerations do not provide definitive solutions to the specific moral problems that confront us. Morality and religion are, in a word, different. But it should be emphasized, one last time, that this conclusion has not been reached by questioning the validity of religion. The arguments we have considered do not assume that Christianity (or any other theological system) is false they merely show

that even if such a system is true, morality remains an independent matter."

CONTRASTING RELIGIOUS EDUCATION IN TWO DIFFERENT SOCIETIES

Much of the discussion in this chapter has suggested that first, with regard to public schools in the United States, moral and religious education are best kept separated and second, both the religious health and the moral health of the community may find the mixing of religion and morality to be detrimental to the other. In other words, it is possible that religion as practice will provide a stronger religious community if that practice is separated from the schools. Schools on the other hand, can, for the reasons of acculturation and the provision of historical foundations to society, teach about religion. These assertions are made in the context of a diverse society in which religious, social and moral principles are often seen as derived from different and, perhaps, competing sources. What if we were a homogeneous people with like traditions and religious backgrounds? Wouldn't it be wise in such a circumstance to use these traditions to teach morality? The answer in some such countries has been 'yes.' Taiwan provides a good example of this mixture of religion and moral teaching.

In Taiwan (Cummings, 1988), the dominant religion is Confucianism although the schools, "Do not regard

Confucianism as a religion, but as a system of moral, social, and political philosophy." In the schools of Taiwan, morality is formally and directly taught in specific classes during the nine years of compulsory education. Indirectly, it is taught in the entire curriculum, especially the language, literature and social studies curricula.

Jeffery Meyer (Cummings, 1988) describes this moral curriculum as follows: "From the first to the third grades of elementary school, there are lessons in morality for two hours each week, but no textbooks are used, although instructional syllabi and manuals are available for the teachers. Textbooks are provided for years 5-6, organized around eighteen traditional virtues which are presented over the course of each year as noted below:

FIRST SEMESTER

Diligent study
Courtesy
Patriotism
Forgiveness
Civic virtue
Trustworthiness
Cooperation
Law-abidingness
Justice

SECOND SEMESTER

Love/friendship
Courage
Filial piety
Neighborly harmony
Fragility
Sense of shame
Responsibility
Perseverance
Peace

Most of these virtues are rooted in the Confucian tradition, while some, like patriotism and civic virtue, are a response to more modern conditions."

In addition, "The civics and morality textbooks are organized according to the traditional Confucian pattern laid out in the Ta Hsueh (The Great Learning, a Confucian classic), beginning with the individual and expanding in ever wider social circles. There are again ... volumes, one for each semester of junior middle school:

- 1) The Healthy and Virtuous Individual
- 2) The Full and Beautiful Family
- 3) The Perfect School -- How to Be a Good Student
- 4) A Progressive Society
- 5) A Prosperous and Strong Nation
- 6) How to Be a Good Citizen of the World."

In Malasia the religious mix of the community is very different and morality is taught through the social studies. In Malasia the official state religion is Islam but there are other religious groups among them e.g. Buddhists make up 17 percent of the population, Christians 7 percent and Hindus 7 percent. In addition there are Bahais and Sikhs and a substantial number of animists and ancestor worshipers. While Islam is the official religion, care has been used not to offend any religion and morality is taught within a carefully constructed social studies curriculum.

According to Hena Mukherjee (Cummings, 1988), "The overall objective is the development of an individual who recognizes and accepts his role as a moral decision-maker 'in a democratic society such that his actions are governed by moral principles.' The long-term objectives in terms of pupil

outcomes at the end of the eleven-year curriculum (primary 1 to form 5 in a 6+3+2+2 education system) are stated as follows:

- To be aware of existing norms and values of Malaysian society and their influence on the conduct of the individual, community and society in general.
- To develop moral attributes and principles as a basis for developing the moral maturity of the individual.
- To make moral judgments based on acquired moral principles.
- To be able to give reasons for making a moral decision.
- To bring rational thinking to bear upon the interaction among different moral values and principles.
- To translate moral judgements into moral action."

These objectives are designed to work with 16 core values: Cleanliness of body and mind, honesty/integrity, compassion/empathy, humility/modesty, cooperation, justice, courage, rationality, moderation, self-reliance, diligence, love, freedom, respect, gratitude, public-spiritedness.

In the case of Taiwan, the moral lessons are taught through a religious structure. In the case of Malaysia, the moral curriculum is delivered through the social studies which also includes the study of religion in Malaysian society.

SUMMARY

This chapter has been an exploration of the relationship between religion and moral education. Overall, morality is not dependent upon religion i.e. the two are separable and since religion and morality have different status due to political considerations, it is often best to keep them separate. The chapter also discussed Christian morality in

terms of 1) Natural Law, 2) Agapism and 3) the Electronic Church.

QUOTATIONS FOR DISCUSSION

The following quotations are valuable for the insights into moral education that they contain. It is hoped that they will form a basis for discussion and reflection on the topics discussed in this chapter.

- 1) A core list of values is endorsed as necessary in democracy: tolerance, equality of rights, respect for truth, justice and human dignity. The school must take responsibility for including these values to justify its existence and ensure the survival of society (Cummings, 1988).
- 2) The attempt to justify a particular morality and morality in general -- to provide a foundation for either -- runs into a dilemma. On the one hand, we have just seen that if we try to justify them by appeal to moral considerations, we open ourselves to the charge of begging the question: we vindicate them by relying on moral judgments that presuppose what is to be vindicated. To justify morality on the basis of morality itself, then is circular and hence is no justification of anything (Suter, 1984).
- 3) Morality is not our only concern. It is merely one thing people appeal to make decisions and to settle -- or to get into -- conflicts. Etiquette, convention, the law, religion, self-interest, romantic and sexual love, and aesthetic considerations may on occasion each play a more decisive role. To know yourself and others it is essential to understand when people are dealing with a problem or a dispute in primarily a moral or a nonmoral way. This means that we must be cognizant of our own and other people's motivation, recognize when moral reasons are involved, when they are not, and, if both are, which considerations prevail for an individual in a given case. We find out such things by looking long and hard at ourselves and others in the mirror of our and their behavior. It is also necessary to examine the way people -- including ourselves -- talk and think about their and our actions, feelings, and aims, using the previously outlined criteria to distinguish those concerns that are moral from those that are not. That is how we determine when we and others are acting morally or nonmorally (Suter, 1984).
- 4) Morality, therefore, consists of an accepted system of rules that shape conduct. These rules state how one ought to act in given situations. To behave properly is to

follow these rules conscientiously. The rules are ultimately justified by how well they maintain a stable environment in which the individual can live with dignity and freedom. According to Durkheim, three essential elements are involved in the concept of morality. The first is discipline, which regularizes conduct. Discipline involves both the need to yield to the moral order and the need to restrict impulse. Conduct must be orderly, follow social mores, and transcend impulse and suggestion. If civic life is to succeed, individuals must be free from a constant search for appropriate conduct. Discipline controls impulse, recognizes the moral law, and subjugates the individual to that law.

Durkheim's second element of morality is group attachment. Moral authority is social in origin. Group attachment is society conceived as that which commands us. The third element of morality is autonomy, or self-determination. The conformity implicit in morality in its mature form is not the determination. The conformity implicit in morality in its mature form is not the result of physical constraint or external imposition rather, it is the result of individual reflection that deems conformity as good .. there being no alternative (ASCD, 1988).

CHAPTER III

MORAL EDUCATION: A LONG TRADITION

It is likely that morality began as the first humans formed family groupings and there developed a need for role differentiation between the various family members. The social position of the elders needed protection as their physical strength declined vis-a-vis younger members of the group. Systems to regulate mating patterns were developed to guide the behavior of youths. Roles were differentiated in terms of care of the young and the provision of food and shelter. This early social development evolved into a set of ethics or 'ways of doing things.'

In societies that essentially involved family extensions like clans and tribes, morality and ethics were equated. Each group saw itself as a unique entity and the members of that entity acted in particular ways. The ethnocentrism which developed, and was essential to the development of the group, tended to keep things static and supported the group ethic while retarding moral development.

We see the equation of ethics to morality in our modern societies wherein people are motivated by "the way we used to handle these problems." In fact, one of the major Christian denominations in our country shows its ancient heritage by equating its ethics to its morality. This attitude tends to

affirm its unity and support its organizational structure but, it causes moral issues to be handled more conservatively than some would like. An example of this stress is apparent in the hierarchies' attempt to control the so called Liberation Theology of some Latin American Priests who are faced by the moral dilemmas of following the church ethic while dealing with the moral needs of their parishioners which may be better served by an alternative ethic.

As discussed in an earlier chapter (Chapter II), there is a great, and highly successful, tradition of teaching morality in conjunction with Christianity in our society. According to this tradition, children are imbued with moral rules which later experience affirms to be true. Thus, the rules are at first external and sacred. Gradually they become a product of mutual agreement through which moral problems and dilemmas can be resolved. In order for such an educational process to be successful it must be supported by both modeling and efforts to communicate understandings including causal reasoning. In this way the rules are made meaningful and internalized by individuals and become a basis for their moral behavior. In a religious sense, it could be observed that we have developed a conscious. The religious ideal of this procedure is summarized by Harold Kushner (1976) when he says, "God will come to mean that impulse in

the human collective and in the universe as a whole corresponding to conscience in the individual, the name given to that force existing in the cosmos and in every one of us which helps us to identify that which is good and true and worthwhile and which moves us to pledge ourselves to live up to it."

MORALIZING

In the context of our public schools, and even in the context of some religious communities in our country, we have occasionally ignored the modeling and the attempts at empathy that help individuals internalize rules. The result has been moralizing or simply 'explaining in a moral sense'. Over fifty years ago, Hartshorne and May (1928) found out that didactic forms of instruction had no effect on moral conduct, as measured by the degree to which experimental subjects in various character education classes and religious instruction programs cheated. The learning of verbal rules about honesty had no relation to how the subjects acted. Those who cheated expressed as much or more moral disapproval of cheating as those who did not cheat. The decision to cheat, it appeared, was largely determined by expediency, depending on the degree of risk and effort involved.

In How to Teach About Values (Fraenkel, 1977), it is noted that, "All in all, we can detect no effect on behavior

or even a clear and persistent change in opinion brought about by a persuasive communication. The use of such techniques as appeals to conscience, rewards and punishment, and the citing of 'good examples' often is referred to as moralizing.

"Moralizing frequently is equated with a sort of mindless preaching, but this is unfair. Moralizing can be defined as 'to point out the morals of'... Its primary definition, however, is 'to think, write, or speak about matters of right and wrong.' The value and acceptability of moralizing, really depends on the manner in which it occurs. Teachers, or other authority figures, can simply tell students to accept their conclusions that a particular thing (object, polity, or way of behaving) is good or right because they say it is, without giving any reasons for their conclusions. On the other hand, these same authority figures can teach students to seek out the reasons behind their recommendations by using questions like: Why are advocates of a particular policy recommending it? What consequences do they say will result from following it? What evidence is there that such consequences have happened elsewhere?

DIRECT INSTRUCTION IN MORALITY

While it is clear that 'moralizing' by itself does not work, it is one of our tools for the direct teaching of

morality. When moralizing is combined with other attributes like, modeling, empathizing, the influences of extended time, etc., it can be successful as can be seen through the successes of generations taught in parochial schools. Some of the other attributes that should be apparent are noted by Wilson (Wilson et. al. 1967). They are:

- 1) Of all the moral skills empathy lends itself most easily to the direct method. This is because there is an obvious subject matter, namely 'what other people feel' and what 'I feel' with obvious questions ('In such-and-such a situation would Mary feel angry/depressed/frightened, etc.? (If you apologize for doing something wrong, what does the other person feel? What do you feel (a) before, (b) afterwards? and so on). One way of looking at this is to say that learning empathy is learning the meaning and correct application of feeling concepts (shame, anxiety, love, infatuation, etc.) but it must not be supposed from this that what is needed is simply instruction in vocabulary. To apply these concepts correctly i.e. to know/identify what he feels, the child needs to marry them up with actual or easily imagined situations of real life. Honesty in admitting to one's own feelings, and observation of other people's expressions, tone of voice, gestures, etc., will be as important as linguistic ability.
- 2) The acceptance of others as equals can in principle be taught by making clear to the child/adolescent what is meant by talking of other people; by showing, for instance, that this is not a matter of sex, class, color, whether one has arms or tentacles, etc. but of whether one is dealing with a conscious and feeling creature. Again, this does not imply that the teaching should take the form of just saying this, or making philosophical points about it (though we need not be too hesitant in conducting straight footwear and direct discussions with those children capable of it): it is rather a matter of presenting the children with particular situations, either real or imagined, from which they can generalize to reach the notion of human equality.

- 3) It should be noted that the rational making of rules and decisions, and carrying them out, is partly dependent on truth (knowledge) and empathy but is more complex. Here we need ... contexts of action, where children and adolescents have to make, justify and stick to their rules. How far these contexts have to be real, and how far imagined, will depend on the pupils but in both cases the important work consists in the analysis - criticism, explanation, assessment, etc. of the choices made in the context and the reasons offered.

Later, in their work, Wilson et. al. express a concern that moral educators stress content as a means of avoiding a hopeless muddle in which nothing is learned. As an antidote for such a muddle, some practical suggestions can be made. They are in outline form to emphasize that there are many more possibilities, and an exhaustive list would be almost endless. In addition, teachers, and other authority figures, should yield to their own inclinations to enhance moral education. The very fact that these recommendations are in the context of British thinking is instructive in itself and may, by comparison and analogy, prove more valuable than would a rework into the 'context of American schools'. Their 'Practical Suggestions' for the moral content of education follow:

(1) CONTEXT

- (i) Making sure that the concept of moral education is properly understood, and that the task of moral education is responsibly undertaken.
- (ii) Making whatever basic arrangements are necessary to bring the pupils into communication with the educators.

- (iii) Making sure that the 'ground rules' of the institution are: (a) based on the right sort of criteria (even if there is uncertainty about the facts), and (b) firmly enforced.
- (iv) Making rules, and the point of the rules, as clear as possible to the pupils.
- (v) Giving the pupils some degree of self-government, and establishing close communication in rule-making and rule-following.
- (vi) Decentralizing the institution to produce psychologically viable groups (e.g. a house system) basing the groups on factors that genuinely unite (e.g., perhaps, eating together, entertaining other groups, and other group activities which are significant to the children), without producing an artificial or illiberal community.
- (vii) Providing outlets for aggression, both in the 'letting off steam' sense (e.g. enough violent open-air activities) and in the 'challenging authority' sense (e.g. matches against the staff), that are unsophisticated enough to fit even the most primitive pupils (some kind of controlled fighting game, snowballing, battles in the swimming-bath, etc.).
- (viii) Providing contexts which will significantly occupy the institution as a whole (e.g. some construction enterprise, mass camping or exploring, dancing, singing, etc.).
- (ix) Arranging the criteria of success in the institution, insofar as some competition is inevitable (and perhaps desirable), so that everyone succeeds in something and acquires some prestige and self-confidence thereby.
- (x) Arranging that there is some one person (e.g. the headmaster) who acts as the ultimate authority (at least in a psychological sense, so far as the children are concerned) and who is actually on the premises, and visibly concerned with the day-to-day running of the school.
- (xi) Making the significant teaching unit a small group,

with the same 'teacher' or group-leader, perhaps over a period of years, with whom the pupils can form a close personal relationship and fitting 'specialists' or subject-teaching as far as possible into this framework.

- (xii) Compensating for the increased man-hours (necessitated by smaller groups) by giving the children more free time, by using mass communication (e.g. closed circuit TV) for factual information, by providing other contexts in which large numbers can be handled together (e.g. large-scale games, gymnastics, etc.), and by making more use of older children to supervise and help the younger.

(2) CONTENT

- (i) Understanding of concepts and meaning: this (in an elementary form) involves the notion of 'philosophy' and is designed to produce awareness and mastery of different language uses.
- (ii) Understanding of the general concepts, and of the basic facts, of psychology and the social sciences, perhaps particularly anthropology.
- (iii) Mastery of other facts relevant to the prevailing morality of the child's society: e.g. the law, the system of government, the economic system, the 'professional ethics' attaching to certain jobs, etc.
- (iv) The use of other subjects, perhaps particularly history and literature, designed to increase awareness of other people in society, to reinforce and correlate with (ii) and (iii) above.
- (v) Activities designed to objectify moral or psychological problems: e.g. mime, drama, 'acting out' various roles (the bully, the cheat, the practical joker, and so forth), controlled 'group therapy sessions in which family and other problems are discussed overtly, discussions of particular case-histories of other people (taken from books, films or elsewhere).
- (vi) Using 'psychological documentary' films and tape-recordings, with subsequent discussion to objectify the pupil's own problems.

- (vii) Teaching the child to talk clearly, describe, dispute and acquire other language-using skills.
- (viii) Using music and the arts, as relevant to the way in which emotions are objectified.
- (ix) 'Religious education' used as a method of obtaining insight and a sane outlook on life as a whole.
- (x) Various kinds of games, designed to clarify the concept of rule-following, the point, purpose and utility of rules, and the notion of contracting for certain rules, etc.
- (xi) The use of 'games', in the sense of microcosmic controlled social situations, acted out for special purposes under specific rules (e.g. the children act out a 'democracy', a 'dictatorship', etc.): the teaching of particular concepts by means of these games (equality, honesty, duty, justice and so on).
- (xii) Teaching related to practical living, e.g. on sex, marriage, infant care, driving cars, dress and cosmetics, the use of money, etc.
- (xiii) Opportunities to 'patronize' and feel needed, i.e. to be responsible for and of service to younger children, old people, the poor, the lonely, animals, etc.
- (xiv) Use of practical 'order-and-command' contexts, to see the point of discipline relevant to particular situations (e.g. in sailing, mountaineering, building and other operations with highly specific goals).

Additional insights as to what direct instruction in morality should include are apparent in the words of the Association for Supervision and Curriculum Development's (1988) Committee on Moral Education which says:

"We submit that the morally mature person has six major characteristics, which are derived from universal moral and democratic principles. These characteristics offer schools

and communities a context for discourse about school programs and moral behavior. The morally mature person habitually:

- 1) **Respects human dignity**, which includes
 - . showing regard for the worth and rights of all persons,
 - . avoiding deception and dishonesty,
 - . promoting human equality,
 - . respecting freedom of conscience,
 - . working with people of different views, and
 - . refraining from prejudiced actions.
- 2) **Cares about the welfare of others**, which includes
 - . recognizing interdependence among peoples,
 - . caring for one's country,
 - . seeking social justice,
 - . taking pleasure in helping others, and
 - . working to help others reach moral maturity.
- 3) **Integrates individual interests and social responsibilities** which includes:
 - . becoming involved in community life,
 - . doing a fair share of community work,
 - . displaying self-regarding and other-regarding moral virtues -- self-control, diligence, fairness, kindness, honesty, civility -- in everyday life,
 - . fulfilling commitments, and
 - . developing self-esteem through relationships with others.
- 4) **Demonstrates integrity**, which includes
 - . practicing diligence,
 - . taking stands for moral principles,
 - . displaying moral courage,
 - . knowing when to compromise and when to confront, and
 - . accepting responsibility for one's choices.
- 5) **Reflects on moral choices**, which includes
 - . recognizing the moral issues involved in a situation,
 - . applying moral principles (such as the golden rule) when making moral judgments,
 - . thinking about the consequences of decisions, and
 - . seeking to be informed about important moral issues in society and the world.
- 6) **Seeks peaceful resolution of conflict**, which includes
 - . striving for the fair resolution of personal and social

- conflict,
- . avoiding physical and verbal aggression,
- . listening carefully to others,
- . encouraging others to communicate, and
- . working for peace.

MORAL EDUCATION IN THE SCHOOL

Within the context of a school Hall and Davis (1975) note, "... there are different kinds of control and discipline and the only kind of discipline that can be accepted as part of the educational process is self-discipline and, whatever devices we use, the goal must be to produce a person who is in control of his own emotions and can thus prevent them from getting in the way of his executing his own moral decisions. Thus while control is important, we must work to ensure that it is truly self-control and that it is ... unconscious repression of the emotions ... It is, then, a matter of giving pupils, or helping them to attain, control of their feelings rather than controlling them for them or establishing unconscious control mechanisms with them."

In order to better ensure that pupils attain control of their feelings, we can do a number of things including (Wilson et. al., 1967) paying attention to those general ideas which seem to be particularly important. They are:

- 1) The pupil's need for a secure framework in terms of a group-identity.
- 2) His (or her) need for a personal identity in terms of

feeling confident, successful, useful, and wanted, particularly in the case of underprivileged children.

- 3) The importance of close personal contact with adults.
- 4) His (or her) ability to develop moral concepts, and to communicate linguistically.
- 5) The relevance of rule-governed activities and contracts .
- 6) The importance of parent-figures and of a firm and clearly defined authority.
- 7) The need to channel or institutionalize aggression.
- 8) The merits of cooperation as against competition.
- 9) The need to enable the pupil to objectify his own feelings.
- 10) The importance of getting the pupil to participate, and to make the educational situation 'come alive.'

The application of these emotionally liberating ideas depend in part on the supervisory attitude/s of the school as Ira Shor says (1987), "At the very least, supervisors discourage people talking to each other because it interferes with productivity; in the school, teachers dissuade students from talking to each other, or out of turn, not only to maintain order but also to maintain the teacher as the sole regulator of the talking." To deal with this situation, supervisors and teachers not only need appropriate understanding and skills for pupil education but they need to feel encouraged and rewarded for their efforts.

While the broad issues of pupil involvement and control and the matter of supervision are clearly relevant to moral

education Wilson (Wilson et. al. 1967) provides us with a sharp focus on the academic and the implications of the academic on the moral when he notes:

- 1) Failure to master basic intellectual skills involves progressive failure in school work and exams. More significantly, it implies a low competence in analyzing and comprehending the novel situations that a person will inevitably meet in later life. Without a minimum ability to understand or conceptualize problem situations, a person is unlikely to act morally, and more likely to act impulsively or according to some unquestioned traditional maxim.
- 2) Failure to adjust to the demands of limited, impersonal, 'non effective' social roles also implies an inability to handle many social situations of a kind endemic to modern society. Not being able to manage the role according to official (or institutionalized) rules, such a person cannot choose whether to play it one way or the other because he does not have that much control over the situation.
- 3) Academic failure or getting low marks in school, if we may in imagination separate it from the learning of basic intellectual skills, tends to lower the pupils' self esteem and to create anxieties and feelings of insecurity. This state of mind, ... makes it exceptionally difficult for a person to have self-insight, concern for the interests and feelings of others and the ability to live up to any self chosen moral standards. In other words, he scores low for many components of moral behavior.
- 4) Failure to get along with one's peers deprives a person of an important defense against these same anxieties and feelings of insecurity.

To the extent that different ways of running a school make success in these different spheres easier or harder, they affect the chances of their pupils being morally educated."

A crucial element in moral education is always likely to be social relationship between adults and students exhibited through the human relationships and interactions in the school. The classroom community is central to moral education, particularly in the elementary grades.

It is the teacher who is most responsible for the learning environment of the classroom. Teachers, particularly above the elementary school level, often see themselves in different ways as they relate to students. Ned Flanders describes this (1964) when he says, "Although most of the profession will fall well in between them, the descriptions of the extremes should help us to recognize smaller differences among the mass."

"The subject-oriented teacher believes in the paramount educational value of his subject or 'discipline', and so places very great importance on following and covering a syllabus. ... Therefore, he tends to depreciate digressions or discussions, and likes the flow of talk to be very one-sided - from his side. After all, he does know more than his pupils. He believes in being rather formal and distant in his relationships with pupils confining them in any case to the lesson situation. This kind of teacher does not feel the need to know about the backgrounds and interests of his pupils and, in any case, does not feel he has to make much effort to

relate his lessons to the things they understand and care about. He does not expect pupils to appreciate the value of the rigorous intellectual discipline that he has to offer, or to submit willingly to the arduous training required. Hence he accepts that a good deal of coercion may be necessary in education."

"The contrasted 'pupil-oriented' teacher wants above all to get pupils involved in their work. So he is pleased to pursue a spontaneous discussion that some pupil indicated even if it is, from some points of view, a digression. This kind of teacher believes in being quite informal and friendly with his pupils outside lessons, and he is interested in their personal growth in the widest possible way."

Reflection suggests that the degree of moral education relevant in a particular course or content area will vary considerably with the development of the particular discipline. For example, in studying a particular science it would first be necessary to learn the nature of the science, the knowledge base of the science and its methodology, at least to some degree, before it could be applied to moral considerations. However, at the higher levels of the science where the concern is application, hypothesis formation, decision making, etc., moral issues would be more dominant.

At whatever level teachers are teaching and to the

degree that it is appropriate (ASCD, 1988), "Teachers can help students develop skills for moral living ... The following are examples of ways young people can learn to extend moral concepts into moral actions:

- 1) Disagreeing respectfully. Role playing can help young people learn to voice disagreement without diminishing others in the process. Situations that build on a child's real-life experiences -- for example, a friend who defaces public property or uses bigoted language -- are appropriate for such role playing.
- 2) Moral problem solving. Teachers can use real class problems (a talkative student who keeps others from finishing their work, for example) and personal problems (such as a student who contemplates quitting the track team) to give young people practice in identifying and weighting alternatives, anticipating consequences, choosing the good or right act, and standing up for that choice. Moral problem solving can involve whole-class discussions or dialogues with individual students.
- 3) Choosing wisely. Teachers can help students learn to make wise choices by not rushing important decisions and, when appropriate, taking time to weigh information from their physical, rational, and inner selves, as well as from outside themselves.
- 4) Empathy development. Teachers can expand and deepen students' empathy for others by asking, as the situation arises, such questions as "Which character in the story can you most clearly identify with?" "How do you think Billy felt when his dog died?"
- 5) Saying "No." Teachers can read stories about young people who clearly would have benefited from saying "No" firmly and without antagonism. Students can then role-play similar stories and discuss effective ways to handle problematical situations.

TRADITIONAL INDIRECT TEACHING OF MORALS

What we have discussed to this point of the chapter has largely to do with the tradition of directly teaching

morality in the schools. There is, however, another tradition derived from a more tentative and, perhaps, cautious point of view. It holds that the direct teaching of morality is inappropriate in the schools being the domain of some other, e.g. the home or religious institutions. Possibly the proponents feel that, "We educators have to prepare our students for state competency tests, national tests of educational achievement, etc., so, moral education is just another burden and, it doesn't pay off in better examination scores since it isn't examined!" In such cases, schools often use indirect approaches for the promotion of moral education.

Such traditional vehicles to the informal teaching of morality include:

- 1) Guidance programs
- 2) Required courses which immerse pupils (and students) with knowledge of society and polity and how they work
- 3) Promotion of the pupil's/student's participation as a young citizen in the school as a social system.
- 4) The promotion of related clubs which promote morality e.g. the scouts, 4-H, Future Homemakers, Future Farmers, etc.

The approach through guidance is well described by Downey and Kelley (1978) when they say, "'Guidance is not external imposition. It is freeing the life process for its own most adequate fulfillment.' It is precisely this kind of guidance that the child needs in the sphere of morality."

"Children and young people need and have a right to expect guidance with the day-to-day choices they must make. Like most education, moral education is best forwarded when it begins from the first-hand experience of the individual child."

According to this guidance oriented position, moral education is essentially a matter of accepting the moral views that pupils already have, helping them to become conscious of what these are, and subjecting them to some kind of critical evaluation in order to raise and improve the quality of the pupil's thinking. In offering pupils help and guidance with what to believe, we must always stress and establish within them respect for the quality of their opinions. We must remain aware of the need for them to appreciate that they must take full account of all relevant information, that they must be objective, rather than selective, in their interpretations of such information, that they must attain the highest possible level of understanding, that their views must be rational in the sense of being coherent, consistent and so on and, that they must avoid double standards. Whatever content we offer, whatever particular views they have or are encouraged by us to have, the most important thing is that our approach to their moral upbringing must be such as to further, and certainly not to

inhibit, the ultimate attainment of moral autonomy.

Courses like sociology, psychology, government, history, etc. clearly immerse pupils/students with knowledge, the consideration of which can teach ethical and, occasionally, moral principles. The awareness of this possibility for moral education on the part of teachers makes such learning more likely.

The school is often described as having a hidden curriculum derived from how things are actually done as opposed to how the institution says it functions e.g., "the school says study but, really, Mrs. Jones tests are all out ... so the important thing isn't studying, it's getting a copy of the tests that's important." In addition, the school has a secondary curriculum involving sports, clubs, temporary organizations putting on a class play or concert, etc. These school clubs often teach core values that enhance students moral education. Many of the values espoused by occupationally oriented clubs or political clubs e.g. Young Republicans and Young Democrats, parallel the work ethic, democratic values and citizen participation often associated with Judeo-Christian religious teachings.

In some schools 'extra school', but educationally relevant clubs, are encouraged by the school. Such clubs can

provide benefits similar to those groups functioning within the school's hidden curriculum.

SUMMARY

In this chapter we have discussed the traditional methods of teaching morality in the schools. These methods were examined under the topics of direct and indirect teaching. In addition we examined the role of the school and educators in the process of moral education.

QUOTATIONS FOR DISCUSSION

The following quotations are noted to encourage discussion and thinking concerning the content of this chapter on moral education.

- 1) As John Childs once remarked, the organization of a system of schools is in itself a moral enterprise, for it represents the deliberate attempt of a human society to control the pattern of its own evolution (Fraenkel, 1977).
- 2) One function of the school is to bridge the gap between the personal moral system of the home, based on love and intimacy, and the impersonal moral system of society, based on collective self-interest (ASCD, 1988).
- 3) While it has been possible to show that morale is poorer in lower than in higher streams, it has not been shown that low achievers are happier in unstreamed schools than in the low streams of a streamed school (Wilson et. al., 1967).
- 4) One might expect pupils to identify more strongly with the school as a community when it was small rather than large. This is to imply that they have a keener concern for the collective welfare, and that each would feel that his part in the whole was a more significant one (Wilson et. al., 1967).
- 5) School rules and codes should portray the belief that, even when students make mistakes, they are capable of moral growth. Rules and regulations that suggest otherwise are likely to become self-fulfilling prophecies (ASCD, 1988).
- 6) One human being is no human being. None of us can be truly human in isolation. The qualities that make us human emerge only in the ways we relate to others (Kushner, 1981).
- 7) There is no guarantee in any amount of information, even if skillfully conveyed, that an intelligent attitude of mind will be formed (Dewey, 1910).
- 8) Direct instruction and guidance -- which includes exhortation, explanation, and sometimes indignation -- is

a very important part of what teachers do as moral educators (ASCD, 1988).

- 9) Discipline, like all teaching, is most effective when it is part of a caring human relationship (ASCD, 1988).
- 10) A good deal of basic, common-sense guidance can be offered to pupils in a largely uncontroversial manner. There are certain broadly accepted social norms concerning such matters as respect for human life, for truth, for honesty, upon the basis of which one can suggest that pupils should not kill, steal, lie, cheat, harm or hurt other people and a lot more besides (Downey and Kelley, 1978).
- 11) It is important that we provide moral guidance but, in a sense, the exact content of our moral teaching or moral guidance does not matter overmuch if the manner of it is right (Downey and Kelley, 1978).
- 12) The view of a morally educated person that emerges from our discussion ... encompasses three broad areas: intellectual factors concerned with rational thinking, knowledge of facts relevant to a moral situation and awareness of alternatives and consequences of an act; social skills required to put such knowledge into practice with due regard for others; and the emotional or affective component involving not only a knowledge and understanding of others' feelings but also care and concern for them and the ability to respond emotionally oneself to moral issues (Downey and Kelley, 1978).
- 13) Some possibly important school factors (to moral education) -- (Wilson et. al., 1967)
 - a) Size -- number of pupils
 - b) Comprehensive or separate (curricula for all students or for specialized groups)
 - c) Streaming (tracking)
 - d) Houses or other sub-units within the school ie. Fraternity-sorority systems
 - e) Teaching Methods
 - f) Curriculum
 - g) Studying separately or in small groups.
 - h) Boarding or day school
 - i) Single-sex or coeducational

CHAPTER IV

MORALITY AND THE EDUCATION PROFESSION

Ethics are the rules of conduct recognized in respect to a particular class of human actions. In the context of this chapter we are concerned with that class of human actions which we associate with the education profession. In other words, ethics are habits. As Downey and Kelley observe (1978), "Where the moral choice is not a new or challenging one, we need habits to fall back on. It becomes a habit or part of one's nature for example, to show consideration for others; we do not need to think whether to offer help to a blind man wanting to cross the road. Reflection on moral principles is clearly not necessary in this case. Part of the moral repertory must therefore lie in habits formed in the early years."

Ethics are critical to the moral development of the child and the moral functioning of the school. Children need to develop settled habits and patterns of behavior as Aristotle observed, "We become virtuous by acting virtuously." Children need a context to provide the raw material of their moral education. Learning that relies solely on reward and punishment will stultify real moral thinking, simply because it is too inflexible. Offering

children reasons and explanations will go a long way towards giving a moral basis and a moral model to ethical behaviors.

The importance of good habit in the development of children can be seen in the work of Sheldon and Eleanor Glueck (Berman and Rodesick, 1977) who, "After many years of carefully controlled comparisons between delinquent and nondelinquent male youth, concluded that juvenile delinquency is 90 percent predictable where five 'highly decisive factors,' all related to belongingness needs, are unfavorable in family life. Where first, the father's discipline is harsh, erratic, and unsympathetic; second, the mother's supervision is indifferent or unconcerned; third, the mother's affection is cold, indifferent, or hostile; fourth, the father's affection is lacking; and fifth, family cohesiveness is lacking so that the group is unintegrated and empty of companionship, children became delinquent. Where these five factors were favorable, the Gluecks found virtually no serious delinquency."

In terms of educating children one thing that teachers should keep in mind is that much ethical learning has taken place before the child enters school. The children, therefore, need a school ethic as a model to manage the other ethics that they have absorbed. In addition, the school needs to deal with reasons and explanations to promote moral

development and moral refinement of the children's diverse ethics. How this can be done is exhibited by Downey and Kelley (1978) who say, "It is not only when teachers are deliberately setting up projects in moral education or extracting moral lessons from their work in literature or history that moral learning is going on. As much, if not more, is learned from the way in which they organize the work of their pupils, react to the behavior of individuals, use punishment, exercise discipline, achieve control and, in general, approach their pupils, handle their classes and manage their classrooms. Moral attitudes are caught from every interaction of the teacher and pupil since these again, like all human interactions, are moral interactions. It will be apparent that the school will contribute to this kind of unreflective moral learning both by its deliberate attempts to ensure the acceptance by children of certain values and through this kind of unconscious absorption of the values implicit in its patterns of working and its structure, in short, through what has been called the 'hidden curriculum'."

"Much moral learning, then, takes place in this largely unconscious manner through the content of materials that teachers might regard as having no such wide reaching purpose, function or significance -- e.g. readers. The moral views that teachers hold and the manner in which they hold

them will be communicated to their pupils whether they wish it to be so or not. The individual teacher's values will be plain from the way in which he sets about his business in the classroom, the kinds of relationship he develops with his pupils, the way he organizes their learning, the way he reacts to their mistakes and misdemeanors, his use or abuse of punishment and in general his whole approach to the job of teaching. The teacher who without question or explanation requires a pupil who has not done his homework to write it out ten times by the next day is clearly promoting a different kind of moral learning from the one who asks whether a circumstances at home made it difficult for him to do it. ... pupils will also learn from the manner in which teachers hold their value positions... the organization of the school is a further source of moral learning"

"Thus teachers cannot regard themselves as offering moral education from scratch or developing it in the isolation of the school. Their contribution is only one of many contributions and often not even the most important. What is important, however, is for every teacher to ensure that what he is offering is moral education in the full sense rather than further moral learning of an uncritical kind, that he is in fact helping to transform that moral learning that goes on elsewhere into something truly educational in

the sense we have defined." The primary function of education is to educate and that is a function of the relationship between teachers and students. "In the end, the quality of the teacher is the most critical ingredient in any recipe for moral education, as indeed it is for all forms of education. If the teacher himself is not a morally educated person, then he has nothing to offer his pupils but potential harm and danger in what may well be the most important area of their development as persons. (Downey and Kelley, 1978)."

PROFESSIONAL MORALITY

As a profession education finds itself with many constituencies. It has a hierarchy of its own i.e. professionals relating to one another, professional teachers relating to professional administrators, the professionals relating to the elected school board and its members, the professionals relating to the parents, the professionals relating to the students, the students relating to their teachers, etc. In short, education is a political profession dealing with many groups and interests. In dealing with those interests, the ethic of professionals involves supporting the profession vis-a-vis its distractors. While such support may be ethical, it can involve moral conflicts since supporting a particular ethical case may, in fact, be supporting a case of questionable moral thinking or action.

ETHICAL PRINCIPLES

In the profession of education there are so many specialties, and subspecialties that act as nearly separate entities that it has been nearly impossible to make a clear statement of professional ethics that would be appropriate to all. For the statement which follows, the author has borrowed heavily from the Ethical Principles of Psychologists to try to evolve an ethical statement that applies broadly enough to address the diversity within the education profession and yet specifically enough to be of value in guiding professional behavior. The statement of the American Psychologists is one of excellence and should not be judged in its original context by this author's use of it as a model to create a statement of moral principles for educators. Its appeal as a model for educators is that it does have many attributes that are appropriate to professional educators. (American Psychologist, June 1981).

Ethical Principles for Educators (American Psychologist, June 1981)

Educators respect the dignity and worth of the individual and strive to preerve and protect human rights. They are committed to using their knowledge and skills to enhance the lives of the individuals with whom they interact by advancing the knowledge abilities, well being, personal

and social outlook of those individuals. While demanding for themselves freedom of inquiry and communication, educators accept the responsibility this freedom requires: competence, objectivity in the application of their skills, concern for the best application of their skills, and concern for the best interests of students, colleagues and society. In pursuit of these ideals, educators subscribe to principles in the following areas: 1) Responsibility, 2) Competence, 3) Moral and legal standards, 4) Public Statements, 5) Confidentiality, 6) Welfare of Students, 7) Professional Relationships, and 8) Assessment techniques.

Principle 1 - Responsibility

In providing educational services, educators accept responsibility for their acts and make every effort to ensure that such services enhance the lives of those with whom they labor.

- a) As teachers, educators recognize their primary obligations to help others acquire knowledge and skill. They maintain high standards of their own scholarship, by presenting educational information objectively, fully and accurately.

Principle 2 - Competence

The achievement and maintenance of high standards of competence is a responsibility shared by all educators in the interests of the public and the profession as a whole. Educators maintain knowledge of current professional information relating to the services they render.

- a) Educators accurately represent their competence, education, training and experience.
- b) As teachers, educators perform their duties on the basis of careful preparation so that their instruction is accurate, current and scholarly.

- c) Educators recognize the need for continuing education and are open to new procedures and changes in expectations and values over time.
- d) Educators responsible for decisions involving individuals or policies based on test results have an understanding of psychological or educational measurement, validation problems and test research.
- e) Educators recognize that personal problems and conflicts may interfere with professional effectiveness. Accordingly, they refrain from undertaking any activity in which their personal problems are likely to lead to inadequate performance or harm to a student or colleague. If engaged in such activity when they become aware of their personal problems, they seek competent professional assistance to determine how to proceed.

Principle 3 - Moral and Legal Standards

Educators' moral and ethical standards of behavior are a personal matter to the same degree as they are for any other citizen, except as those may compromise the fulfillment of their professional responsibilities or reduce the public trust in education and educators. Regarding their own behavior, educators are sensitive to prevailing community standards and the possible impact of their public behavior upon the ability of colleagues to perform their professional duties.

- a) As teachers, educators are aware of the fact that their personal values may affect the selection and presentation of instructional materials. When dealing with topics that may give offense, they recognize and respect the diverse attitudes that students may have toward such materials.
- b) As employees or employers, educators do not engage in or condone practices that are inhumane or that result in illegal and unjustifiable actions. Such practices include but are not limited to, those based on consideration of race, handicap, age, gender, sexual preference, religion, or national origin in hiring, promotion or training.
- c) In their professional roles, educators avoid any action that will violate or diminish the legal and civil rights of students, colleagues, or others who may be affected by their actions.

Principle 4 - Public Statements

Public statements, announcements of services, advertising, and promotional activities of educators serve the purpose of helping the public make informed judgments and choices.

- a) Educators do not participate for personal gain in commercial announcements or advertisements recommending the public purchase or use of proprietary or single source products or services when that participation is based solely upon their identification as educators.
- b) As teachers, educators ensure that statements in catalogs and course outlines are accurate and not misleading, particularly in terms of subject matter to be covered, basis for evaluating progress and the nature of the course experiences. Announcements, brochures, or advertisements describing workshops, seminars, or other educational programs accurately describe the audience for which the program is intended as well as eligibility requirements, educational objectives, and the nature of the materials to be covered. These announcements also accurately represent the education, training and experience of the educator presenting the programs and any fees involved.
- c) Public announcements or advertisements soliciting participants in which professional services are offered as an inducement make clear the nature of the services as well as the costs and other obligations to be accepted by participants in the service.
- d) Individual diagnostic and remediation services are provided only in the context of a professional educational relationship. When personal advice is given by means of public lectures or demonstrations, newspaper or magazine articles, radio or television programs, mail, or similar media, the educator utilizes the most current relevant data and exercises the highest level of professional judgment.

Principle 5 - Confidentially

Educators have an obligation to respect the confidentiality of information obtained from persons in the course of their work as educators. They reveal such information to others only with the consent of the person or person's legally responsible, except in the unusual

circumstances in which not to do so would result in clear danger to the person or others. When appropriate, educators inform their students and other relevant persons of the legal limits of confidentiality.

- a) Information obtained in clinical or consulting relationships, or evaluative data concerning children, students, employees and others, is discussed only for professional purposes and only with persons clearly concerned. Written and oral reports and records present only data germane to the purposes of evaluation, and every effort is made to avoid undue invasion of privacy.
- b) Educators who present personal information obtained during the course of professional work in writings, lectures or other public forums either obtain adequate prior consent to do so or adequately disguise all identifying information.
- c) Educators make provision for maintaining confidentiality in the storage and disposal of records.
- d) When working with minors or other persons who are unable to give voluntary, informed consent, educators take special care to protect the person's best interests.

Principle 6 - Welfare of the Consumer

Educators respect the integrity and protect the welfare of the people and groups with whom they work. When conflicts of interest arise between students, parents, etc. and the educators' employing institution, educators clarify the nature and direction of their loyalties and responsibilities and keep all parties informed of their commitments. Educators fully inform relevant persons i.e. students, parents, etc. as to the purpose and nature of an evaluative, treatment, educational, or training procedure.

- a) Educators are continually cognizant of their own needs and of their potentially influential position vis-a-vis persons such as students and subordinates. They avoid exploiting the trust and dependency of such persons.

Principle 7 - Professional Relationships

Educators act with due regard for the needs, special competencies, and obligations of their colleagues in education and other professions. They respect the

prerogatives and obligations of the institutions or organizations with which these other colleagues are associated.

- a) Educators understand the areas of competence of related professions. They make full use of all of the professional technical, and administrative resources that serve the best interests of students.
- b) Educators who employ or supervise other educators or educators in training accept the obligation to facilitate the further professional development of these individuals. They provide appropriate working conditions, timely evaluations, constructive consultations, and experience opportunities.
- c) Educators do not exploit their professional relationships with colleagues, supervisors, students, employees or others sexually or otherwise. Educators do not condone or engage in sexual harassment. Sexual harassment is defined as deliberate or repeated comments, gestures, or physical contacts of a sexual nature that are unwanted by the recipient.
- d) When educators know of an ethical violation by another educator, and it seems appropriate, they informally attempt to resolve the issue by bringing the behavior to the attention of the educator. If the misconduct is of a minor nature and/or appears to be due to a lack of sensitivity, knowledge, or experience, such an informal solution is usually appropriate. Such informal corrective efforts are made with sensitivity to any rights of confidentiality involved. If the violation does not seem amenable to an informal solution, or is of a more serious nature, educators bring it to the attention of the appropriate local, state, and/or national committee on professional ethics and conduct.

Principle 8 - Evaluation and Assessment Techniques

In evaluating and assessing students and the utilization of evaluation and assessment techniques, educators make every effort to promote the welfare and best interests of the students. They respect the student's right to know the results, the interpretations made and the basis for conclusions and recommendations. Educators make every effort to maintain the security of tests and other assessment techniques within limits of legal mandates. They strive to

ensure the appropriate use of assessment techniques by others.

- a) In using assessment techniques, educators respect the right of students and appropriate others to have full explanations of the nature and purpose of the techniques in language they can understand.
- b) In reporting assessment results, educators indicate any reservations that exist regarding validity or reliability because of the circumstances of the assessment or the inappropriateness of the norms for the person tested. Educators strive to ensure that the results of assessments and their interpretations are not misused by others.

CONCERNING PROFESSIONAL MORAL REASONING

Ethical matters are rather the norm. They tend to hold practitioners to a norm even as folkways hold members of society to norms of societal behavior. When issues change from being merely ethical to being moral, there is often conflict involved in that the normal 'ethic' is being challenged. Ronald Suter (1984) addresses this when he says, "I shall say that something is a moral reason for somebody if and only if: it is a factual or empirical consideration that person takes to be of ultimate importance and which expresses his or her positive concern, for its own sake, for either justice, gratitude, charity, kindness, respect for others and self, generosity, honesty, integrity, loyalty, fortitude, courage, or the like."

In discussing moral reasoning Vincent Ruggiero (1984) adds that, "Moral reasoning is the process whereby we select and interpret the evidence and form judgments. The two broad

categories of error in moral reasoning ... are errors of perspective and errors of procedure. There are two errors of perspective... One is absolutism, the view that the circumstances of a case make no difference, that moral judgement consists solely in applying rigid, inflexible rules to cases. 'Right is right, wrong is wrong, and the qualifications of cases destroy morality' might well be the slogan of the absolutist. The other error of perspective is relativism. This view is the opposite of absolutism. Where the absolutist sees the need for rigid, inflexible rules, the relativist sees rules as irrelevant. Right and wrong to the relativist are strictly personal matters, no objective standard of morality is possible. Instead what each person says is right is by that very fact right for him or her."

If we are to avoid such errors, we need to have some principles to guide us. The following characteristics of professional moral thinking can help us. They include:

- 1) Awareness of knowledge that is factual and relevant to the issue.
- 2) Knowledge and understanding of the feelings of other people.
- 3) Acceptance of the significance of other people's feelings.
- 4) Putting ones decision/s into action.
- 5) Ability to see thinking from the other person's point of view.

- 6) Display of clarity and coherence in ones arguments.
- 7) Production of evidence in support of claims we wish to have considered.
- 8) Consistency in that rationality is concerned with the generation of general (or universal) principles.
- 9) Use of appropriate evidence which is so regarded in the light of publicly accepted criteria.
- 10) Ability to reach autonomous moral decisions.
- 11) Avoidance of over simplification.
- 12) Avoidance of hasty conclusions.
- 13) Avoidance of over simplifications by considering not just the most obvious but all factors.
- 14) Avoidance of double standards which consist of using one set of criteria for judging cases that do not concern us or someone we identify with and another for judging other cases.
- 15) Error of unwarranted assumptions consisting of taking too much for granted.

HOW DIFFERENTIATED ARE EDUCATIONAL ETHICS?

We may take it as definitional of professions that they involve the application of a specialized body of knowledge in the service of some important interest of a client. The most fundamental question for professional ethics is whether those in professional roles require special norms and principles to guide their well-intentioned conduct. Alan Goodman (Goodman, 1980) discusses this when he asks, "For example, should lawyers ignore the interests of adversaries in pursuing their clients' objective, in apparent violation of ordinary moral

demands? While the fundamental values and norms of each profession differs according to the goals and purposes of the institutions of which they are a part, we may inquire of each such norm whether it is to be elevated above its usual moral importance in the institutional context in which it centrally functions. We may define a professional role as strongly differentiated if it requires unique principles, or if it requires its norms to be weighted more heavily than they would be against other principles in other contexts. If these features can be evaluated by applying in the usual way moral principles applicable elsewhere as well. We may call a role with such institutional relations and obligations weakly differentiated. When a person accepts a position, he normally contracts to perform certain tasks. He thereby acquires contractual obligations more or less unique to the position. But for most jobs, such obligations have the same weight as other contracts or promises, varying with the import to others of what has been promised. For the stronger concept of role differentiation to apply, it must be the case that the occupant of the position be permitted or required to ignore or weigh less heavily what would otherwise be morally overriding considerations in the relations into which he enters as a provisional. Professional duty must systematically outweigh those considerations, as it would not

if each such relation were evaluated individually from the point of view of general moral theory." Generally, the education profession does not strongly differentiate its ethics as does the legal profession, the Roman Catholic priesthood, the medical profession, etc.

THE LAW ACTS AS A CHECK OF MORALS

Alan Goodman (1980) points out that, "Fallibility in judgment is relevant to professional role differentiation for three reasons. First those who consult professionals may lack expertise or competence themselves to make decisions in their own interests in the problem areas in which they seek professional advice. This might argue for specially augmented professional authority and responsibility to make decisions for clients. It can be argued that doctors may override normal rights of patients to information and to autonomy in decision making on these grounds. Second, the cumulative effects of individual actions within institutional contexts can be difficult to predict in direct moral calculation. Actions judged right from an individual's point of view might have cumulatively detrimental effects upon the institution itself and the values it exists to uphold. This might be true, for example, of the administration of justice and the cumulative effects upon the law of separate judicial decisions according to the moral perceptions of individual

judges. If such effects would be detrimental to the operation of the legal system, this would argue for a limitation on the authority of judges to decide cases on moral perception alone. Third, professionals typically act in behalf of their clients and that in itself causes questions about authority for decision-making. Personal autonomy may be at stake in such contexts of seemingly divided authority and responsibility. So it is argued that the moral autonomy of legal clients depends upon lawyers' allowing them to make all decisions regarding objectives within legal bounds."

Of course, even in our society, there have existed laws which were of questionable morality. However, it is a fact that we have a history of such laws having been overridden upon appeal to higher courts or on the basis of appeal to different principles before the same court. An example of this is the Separate but Equal Doctrine from the Supreme Court of the United States' Plessy vs. Ferguson ruling of 1896 and its overthrow in Brown vs. Board of Education in 1955. The Hatch Amendment is a good example of the regulation of moral, or potentially moral, issues by the legal process.

THE HATCH AMENDMENT

The story of the Hatch Amendment began with a review of Section 439 of the General Provisions Act of 1974, which requires education grant recipients or contractors involved

in most programs administered through the Department of Education to comply with the following provision (The General Education Provisions Act, 20 USC 123h, Sec 439).

"All instructional material, including teachers' manuals, films, tapes, or other supplementary instructional material which will be used in connection with any 'research or experimentation program' or project shall be available for inspection by the parents or guardians of the children engaged in such program or project. For the purpose of this section "research or experimentation program or project" means any program or project in any applicable program designed to explore or develop new or unproven teaching methods or techniques."

In 1978, the Hatch Amendment was altered to specifically state no students shall be required as part of any applicable program, to submit to psychiatric examination, testing, or treatment or psychological examination, testing, or treatment in which the primary purpose is to reveal information concerning one or more of the following:

- 1) political affiliation
- 2) mental and psychological problems potentially embarrassing to the student or his family
- 3) sex behavior and attitudes
- 4) illegal anti-social, self-incriminating and demeaning behavior

- 5) critical appraisals of other individuals with whom respondents have close family relationships
- 6) legally recognized privileged and analogous relationships such as those of lawyers, physicians, and ministers
- 7) income (other than that required by law to determine eligibility for participation in a program or for receiving financial assistance under such a program), without the consent of the student (If the student is an adult or an emancipated minor) or in the case of an unemancipated minor without the consent of the parent."

SUMMARY

In this chapter we have examined the morality of the education profession. We have done this by examining the ethics of educating children and working with other professionals. A set of ethical principles for educators was presented building on the principles of 1) Responsibility, 2) Competency, 3) Moral and Legal Standards, 4) Public Statements, 5) Confidentiality, 6) Welfare of Students, 7) Professional Relationships and 8) Assessment Techniques. We next discussed the conflict between ethical and moral considerations and provided a list of moral standards. Finally, we discussed how the law and legal processes act as a check upon professional morality.

QUOTATIONS FOR DISCUSSION

The following quotations are noted to encourage discussion and thinking concerning the content of this chapter on moral education.

- 1) From the Schempp and Murray Decision (1963), "What our constitution indispensably protects is the freedom of each of us, be he Jew or atheist, Buddhist or free thinker, to believe or disbelieve, to worship or not to worship, to pray or keep silent, according to his own conscience, uncoerced and unrestrained by government.
- 2) Tinker decision (1969), "It can hardly be argued that either students or teachers shed their constitutional rights at the schoolhouse gate ... In our system state-operated schools may not be enclaves of totalitarianism .. [and] students may not be regarded as closed-circuit recipients of only that which the state chooses to communicate.
- 3) Teachers should base academic evaluations on academic performance.
- 4) Dr. Donald Selecta, Fort Hays State University, Hays Kansas, "Nothing in school law is more loco than is in loco parentis."
- 5) Teacher liability is of two types 1) Contract and 2) Tort.
- 6) We may define moral systems as those that provide ultimate justifying reasons for actions (Goodman, 1980).
- 7) Moral reasons are overriding reasons at least it is a necessary condition for the justification of any action that it be morally permissible (Goodman, 1980).
- 8) Presumably the professions themselves exist to serve others in society, not to provide exclusive benefits to their practitioners under the protective shield of an isolated and distinct moral framework (Goodman, 1980).
- 9) ... society has to be seen as a prime source of that moral learning that we are suggesting here is the foundation on which moral education has to be built or the raw material with which it has to work. Moral values are the very fabric of any society and it is from society, in the broadest connotations of the word, that children

absorb most of their values, attitudes and beliefs (Hall and Davis, 1975).

- 10) It is important to be aware of and to distinguish the explicit and the implicit sources of moral learning. The most obvious source of explicit attempts to affect children's values is, of course, the parents (Hall and Davis, 1975).
- 11) ... it is not only teachers who contribute to the moral development of children. The teacher's responsibility derives not only from the content of his teaching but also from the fact that every act of teaching involves interaction between him and his pupils and every act of human interaction is an act of moral interaction (Hall and Davis, 1975).
- 12) If it is argued that God wills only what is morally right then we are in effect saying we should act as He says because it is morally right. This obviously, does not justify the morality: it merely presupposes its legitimacy (Suter, 1984).
- 13) You can love someone and give him the room and the right to be himself, or you can try to control him, to make him do you will whether for his own good or for the enhancement of your own ego. But you cannot do both at the same time. If you appreciate someone because he or she lets you do whatever you want and makes you feel strong and smart, that is not love. It does not recognize the uniqueness of the other person, only his or her usefulness. You could substitute anyone else who was equally compliant, and it would make no difference to you. Loving someone for being like you, for being an extension of your will, is not really love. It is just a roundabout way of loving yourself (Kushner, 1981).
- 14) Rights express interests of individuals important enough to be protected against additions of lesser interests across other persons (Goodman, 1980).
- 15) The number of people with opposing lesser interests becomes irrelevant when right is at stake (Goodman, 1980).
- 16) Preservation of stability in expectations is a primary motive for recognizing rights (Goodman, 1980).

CHAPTER V

MORAL EDUCATION AND RECENT TRENDS

It is characteristic of education at the end of the twentieth century to vary little in either instructional techniques or curricular themes from the first half of the century. However, particular themes, or centers of emphasis, do change on a nearly cyclical basis. In effect we often pay attention to someone of them like moral education and emphasize it. Then with initial success, it tends to decline in emphasis until something like a Watergate scandal, as an example, brings us back to a re-emphasis. Thus while educators, both past and present, often express their educational philosophy in terms of both intellectual and moral outcomes there is a cyclical pattern to its emphasis in the schools.

Another feature of education is the tendency to seek newer techniques to answer old questions thus, the 'examined life' so essential to Socrates becomes an analytical-linguistic approach for a philosopher today, the direct experience approach of Rousseau becomes the approach through moral dilemmas of Lawrence Kohlberg, etc. In short, the newer techniques of moral education do in fact stand on the shoulders, in a supportive sense, of previous ideas. This

chapter has, as its objective the examination of some of these newer techniques.

PSYCHOLOGICAL APPROACHES

An examination of three main psychological approaches to moral development -- the psychoanalytical viewpoint, the learning theory approach, and the cognitive development view shows that, far from offering contradictory or incompatible explanations, they are complementary and offer insight into different aspects of the child's moral growth (Downey and Kelley, 1978).

"The psychoanalytical approach as manifested in Freud's monumental work, sees morality as conforming to cultural standards through a process of internalization. Learning theories, for instance ... assume that moral behavior is the result of reinforcement, rewards or punishments, and that such moral conduct is a result of moral behavior explained in terms of differences in conditionability. As with the psychoanalytical approach, morality or moral conduct is seen as conformity to some sort of cultural or social norm. Cognitive-developmental theorists, on the other hand, view moral development as an active, dynamic, constructive process leading to a state where the individual is able to act according to moral principles which he either accepts because

he understands them and agrees with them or which he has worked out ."

PSYCHOANALYTICAL APPROACHES

Many educators follow the analytical techniques of Freud. Following the psychoanalytical approach, "The acquisition of morality was for Freud the development within the child's personality of the super-ego, the agency or mechanism which issues moral imperatives derived from standards of adults close to him which the child has internalized. These moral imperatives serve to control the impulses of the id (the unconscious), especially those relating to aggression and to sex. The super-ego he sees as having two prime functions: it acts as the conscience and as what Freud calls the ego-ideal."

"The child's conscience is formed by means of identification with his parents and internalization of their moral standards in such a way that when the infant is frustrated or punished by his parents, his aggression towards them is aroused. But rather than venting this aggression onto those he loves and thus fears losing, he unconsciously turns his anger inwards onto himself. The conscience hence forward operates when parents are not present to enforce moral standards by punishing the child or by preventing him from acting in a way that would infringe societal rules and norms.

The value of Freud's theory of moral development lies in the fact that it draws attention to the importance of both aggression and attachments during the early years ... his theory deals with the rather negative notion of taking the voice of prohibition into ourselves, but also the positive one of modelling our behavior on that of an admired figure, albeit at an unconscious level (Downey and Kelley, 1978)."

SOCIETY EFFECTS MORAL DEVELOPMENT

Some educators base their approaches to moral education more on the effects of society on the individual (Downey and Kelley, 1978). "Bandura and Walters base their theories of social learning and personality development largely on the notion of imitation or modelling. Their claim that imitation plays an important role in the learning of deviant as well as conforming behavior is well substantiated by cross cultural and laboratory studies. Cross cultural evidence demonstrates the fact that children not only learn from what they are told to do by adults, but also from what they see the adults doing. Such work implies that much learning of social or moral conduct is likely to go on inevitably: children model themselves on adults they see around them following the example they set. However, not only do children learn new kinds of behavior as a result of the observation of others, Bandura has demonstrated that children exposed to aggressive

models subsequently display far more aggressive responses than they could possibly have seen during the course of the experiment. ... the growing dislike of a theory in which man is regarded only as passive makes the social learning approach untenable as a sufficient explanation of moral learning."

BEHAVIORALISTS AND MORAL EDUCATION

Behavioralist educators build their approaches to moral education upon observable behaviors (Downey and Kelley, 1978). "Learning theorists with a behaviorist bend -- assume that moral behavior is learned... no need to call upon hypothetical mental structure such as conscience, or cognitive structures and stages ... as suggested by developmental psychologists. Moral behavior can be explained in their view by three sorts of mechanism: reinforcement and rewards; punishment or the threat of it; and modelling or imitation. Following the Skinnerian pattern of operant conditioning, behavior can be modified or shaped by the use of reinforcement techniques. The effect of rewards in this system is to increase the probability of a desired response or unit of behavior. ... Teachers were taught to reward children's desired behavior by praise, attention, smiles or approval and by ignoring unwanted behavior. Behavior can similarly be shaped by punishment or negative reinforcement

in the form of verbal rebuke, physical punishment, sarcasm, the withholding of privileges -- in other words any treatment a child finds unpleasant or disagreeable."

COGNITIVE DEVELOPMENTAL APPROACHES

The most popular cognitive developmental approach to teaching moral education today belongs to Lawrence Kohlberg who built on the analytical research of Jean Piaget (1932). "Like Piaget, he concentrates largely on individuals' moral judgement that is the reasoning behind the judgements they make, rather than their actual moral conduct. Kohlberg (like Piaget) adopts a cognitive theory of moral development and sets out to show that principles of moral judgement gradually develop as children grow older... His is a conviction that external influences can foster children's moral thinking and help them to move onto a more complex stage, this leads him to offer a framework for moral education.

Kohlberg's scheme of moral development takes the form of six main stages, each of which reveals a different kind of motivation to acting morally or for forming moral judgements. At stage one or the premoral level, we find individual's motives are oriented primarily towards obedience and punishment. A child at this stage will say that it is wrong to disobey his father because he will be found out and punished or that he must not, for instance, run across the

road because his father has said so. At stage two, the actions which are regarded as morally right are those which satisfy the individual's needs. Stages three and four are the level of what Kohlberg calls conventional role conformity, it represent firstly, the "good boy" orientation where the child's actions and judgements are made in order to gain approval from others, while later (at stage four) this gives way to a respect for authority and the given authority figure. It is not until the individual reaches stages five and six at the level of self-accepted moral principles that he begins to approach what Kohlberg considers to be moral maturity. At stage five the rights of others are considered and an effort is made to see that these rights are respected and safeguarded. It is rather more a contractual orientation than one involving any feeling for the position of others. At the final stage, probably not attained by the majority of the population, the morally mature person acts according to his own conscience or principles. He is now able to consider universal values involving the rights and feelings of others and his own behavior towards them. As in any stage development model the order of the stages is regarded as invariant i.e. an individual can neither miss out on a stage or take them in a different order.

Kohlberg attempts to explain how individuals pass from one stage to the next by drawing on the notion of cognitive conflict as described by Turiel. Turiel suggests two valuable principles for providing moral development. These are the notions of 'one stage above', and of stage mixture. Turiel (1969) explains that a moral stage shows how judgements are made rather than whether they coincide with conventional standards or norms. The implication is that moral stages are concerned with process of thought rather than with products and that they reveal qualities rather than quantitative differences. Following this strategy, we observe that, "Moving from one stage to another is possible only if we admit a basic stage mixture, the practical implications of which are as follows. Slow progress from one stage to another implies little stage mixture -- there is little to link one stage to the next; increased stage mixture is therefore conducive to change. It is possible to prompt cognitive restructuring of the kind that would help children onto the next stage by confronting them with a cognitive conflict which they were encouraged to resolve. This is done by presenting groups of children with moral arguments at stages other than their own. Arguments presented two stages above the child's own have little or no effect on his subsequent moral reasoning... It is only when arguments were presented

at one stage above the child's own that any progress is apparent in his subsequent moral judgments (Turiel, 1969)."

In order to structure such moral teaching, Kohlberg would have us present the children with scenarios in which two moral principles oppose one another thus causing a moral dilemma. Perhaps the best know of such dilemmas is the one known as Heinz's Dilemma which follows (Fenton, 1976):

HEINZ'S DILEMMA

In Europe, a widow was near death from a particularly severe form of cancer. There was one drug that might save her. A druggist in the town had recently developed it, and it was still in the experimental stages. The drug was expensive to make, but the druggist still charged ten times what it cost him. He paid \$200 for the ingredients and charged \$2000 for enough of the drug to cure a patient.

The widow had no children and no close family in the town. Her neighbors, Mr. and Mrs. Heinz, knew her, but she was not one of their closest friends. It soon became clear, however, that no one else would help her. The Heinzes were poor and could get together only half of the \$2000 it took to buy the drug. The druggist refused to lower his price, claiming that he had worked hard for many years to invent the drug and deserved to make money from it. But without the drug, the widow seemed sure to die.

Question: Should Heinz steal the drug to save the dying woman? Why or why not?

Typically, in the discussion of Henz's dilemma the two goods exemplified by the idea that 'you shouldn't steal' and the high 'value of human life' come into conflict. A

discussion of a moral dilemma should provide students with the following opportunities (Galbraith & Jones, 1976):

- a) To consider genuine moral problems.
- b) To experience genuine social and cognitive conflict during a discussion of a moral problem.
- c) To apply their current level of thought to problematic situations.
- d) To be exposed to the next higher level of thought.
- e) To confront their own inconsistencies in reasoning over a variety of moral issues without someone stressing a right or wrong answer.

The technique of the Kohlberg lessons is one of the presentation and examination of scenarios which have the characteristic of dilemmas, or situations in which two goods are in opposition to one another. The whole purpose is to encourage moral growth. Such moral growth follows the stage development sequence discussed earlier. We should note in a Kohlbergian context that (Fenton, 1976), "Although children and adolescents move at varying rates of speed through the stages, pre-adolescents move through the pre-conventional level, adolescents usually achieve the conventional level and adults move toward the post-conventional level of reasoning. However, individuals can become frozen at any level. Actually, less than 20 percent of the adult population reasons at the post-conventional level. Stage 4, the law and order orientation, is always the most common stage..." With this in mind, "... the objective of the school is not to

accelerate development, but to make sure that every person will eventually reach a mature level of moral reasoning."

PHILOSOPHICAL OR PROCESS MODELS

Just as the psychologically based models have their roots in the past so too do modern philosophically based models. In the case of philosophical models there is a pronounced tendency to define terms. This is also a distinguishing characteristic of American Education at the end of the twentieth century. Some of these attempts at definition form a foundation upon which to base moral considerations.

In addition to defining, there is great emphasis upon systemization and categorization in modern moral education. This tendency is clearly shown in the following categorization of Moral Reasoning Skills (Educational Leadership, May 1988):

MORAL REASONING SKILLS

A. Moral Affective Strategies

1. Exercising independent moral thought and judgment
2. Developing insight into moral egocentrism and sociocentrism
3. Exercising moral reciprocity
4. Exploring though underlying moral reactions
5. Suspending moral judgment

B. Cognitive Strategies: Moral Macro-Abilities

6. Avoiding oversimplification of moral issues
7. Developing one's moral perspective
8. Clarifying moral issues and claims

9. Clarifying moral ideas
10. Developing criteria for moral evaluation
11. Evaluating moral authorities
12. Raising and pursuing root moral questions
13. Evaluating moral arguments
14. Generating and assessing solutions to moral problems
15. Identifying and clarifying moral points of view
16. Engaging in Socratic discussion on moral issues
17. Practicing dialogical thinking on moral issues
18. Practicing dialectical thinking of moral issues

C. Cognitive Strategies: Moral Micro-Skills

19. Distinguishing facts from moral principles, values, and ideas
20. Using critical vocabulary in discussing moral issues
21. Distinguishing moral principles or ideas
22. Examining moral assumptions
23. Distinguishing morally relevant from morally irrelevant facts
24. Making plausible moral inferences
25. Supplying evidence for a moral conclusion
26. Recognizing moral contradictions
27. Exploring moral implications and consequence
28. Refining moral generalizations

Categories such as those listed above delineate both strategies and standards for moral thinking which typify the analytical strategies taught in many schools. Vincent Ruggiero's (1984) four step approach for analyzing issues is typical of the process models used in many schools when discussing moral issues. The model includes:

- 1) Study the details of the case carefully. Look closely at an circumstances that set it apart from otherwise similar cases. Keep in mind that 'circumstances alter cases'.
- 2) Identify specific criteria that are relevant to the case. In other words, ask these questions: Are there any obligations? What ideals are involved? What are the consequences of the case? Whom will they affect? In what way?

- 3) Determine all possible choices of action that are (or, in the case of a past action, were) available. -- By determining what they are, you increase your chances of making a reasonable moral judgment.
- 4) In light of your findings in steps one through three, decide which action is the most ethical.

Since clear thinking is the essence of any philosophical approach it seems appropriate to consider Newmann's suggestions (Fraenkel, 1977). Newmann has suggested three attributes that can be used as guidelines in determining if a particular definition is adequate.

- 1) It should be noncircular; that is, it should not contain language that is the same or only slightly different from the term being defined (e.g., defining a democracy as a 'country with a democratic government').
- 2) It should be convertible; that is, the term to be defined should 'equal' the definition (e.g., the definition of a slave as 'a human being who is the legal property of another' is equally true when reversed).
- 3) It should be sufficiently precise to distinguish among examples that differ in subtle ways.

In our late twentieth century American culture, much of the reasoning that we encounter is irrelevant or irrational. As these words are being written, the United States has just invaded the Republic of Panama. A major rationalization of the United States Government for its action against Panama is that General Noriega, Panama's ruler, has been involved in drug trafficking and has been indicted by the United States Federal Court in Miami, Florida. There seems to be no moral

relevance between such an incident and the invasion of Panama. This is apparent in the decisions of the leaders of the other American nations and world leaders, with the single exception of Mrs. Thatcher of England, all of whom condemned the action as being both immoral and in violation of international law. As a result of such irrelevance being an almost daily occurrence in the America media, many schools now give increasing emphasis to such issues.

Vincent Ruggerio (1984) gives us some excellent criteria to help sort out such appeals when he says, "Irrelevant or irrational appeals consist of regarding as support for a moral judgment arguments that have no logical connection with the issue or are based on irrationality rather than careful reasoning. There are three common types of such appeals:

- 1) The appeal to Common Practice. This appeal argues that an action is moral because it occurs frequently.
- 2) The appeal to Tradition. This appeal argues that an action is moral because it has the force of custom. It is a fallacious appeal because traditions are not necessarily moral. Slavery was a tradition in the United States and in some parts of the world still is. Yet it is no more justifiable for that fact.
- 3) The appeal to Conscience. This appeal argues that if a person believes deeply enough and sincerely enough that an action is morally acceptable, then by that fact it is morally acceptable.

There is nothing wrong with considering common practice, tradition, and conscience when making moral judgments, as long as we do not regard these factors as infallible guides

to judgment. It is only when our references to them are irrelevant or irrational that we commit an error in moral reasoning."

Of course, allowing the use of irrelevant or irrational appeals is one way of having our judgement swept away. As a conclusion to our discussion of philosophical, or process models, let's consider Ruggiero's (1984) suggestions as to how we might avoid having our judgment swept away while examining moral and ethical issues:

- 1) Be aware of your first impressions. Note them carefully. Knowing that way your thinking inclines is the first step toward balancing it.
- 2) Consider other views and arguments that could be used to support them. The position that directly opposes your first impression is often the most helpful one to consider. If your impression is wrong, this will help you find out. If it is not, then you can return to it with confidence and present it more effectively for having considered alternatives to it.
- 3) Keep your thinking flexible. Do not feel obligated to your early ideas. The process of ethical thinking entails entertaining many ideas, some of which you will accept, some of which you will discard as inferior. No judgement is your "official" judgement until you endorse it publically in speaking or writing. So change your mind as often as you like as you analyze an issue. The more fully and unprejudicially you explore the issue, the better your judgment is likely to be.
- 4) Express your judgment precisely and explain the reasoning that underlies it. It is all too easy to say something you don't quite mean, especially when the issue is both complex and controversial. The best way to avoid this is to experiment with several different ways of expressing your judgment instead of accepting the first version you produce. If your judgment is not a simple 'yes' or 'no,' but a form of 'it depends,' be sure to

specify what it depends on and exactly how your judgment would vary in different circumstances. Finally, no statement of your judgment is sufficient by itself. Be sure to explain, in as much detail as necessary for understanding, what line of reasoning leads you to that conclusion rather than some other one.

VALUES CLARIFICATION

Values instruction has been a traditional part of moral education and was discussed earlier in this work. Beginning in the mid 1950's a new movement, Values Clarification, began to effect the schools. Values clarification is admirable for the simplicity of its classroom strategies and the clarity of its educational rationale. For our purposes, we need to distinguish traditional values education from Values Clarification, William Cummings et. al. (1988) help us with this distinction when they say, "A broad distinction can be drawn in values education between values clarification and values instruction. Proponents of values clarification assume that young people are or should be capable of making their own decisions concerning appropriate values and hence advocate a pedagogy designed to facilitate or stimulate these decisions. Proponents of values instruction believe that the responsibility for identifying appropriate values lies with the schools, the adult community and/or the state, and thus the task of values education is to meaningfully convey the socially approved values to young people."

The values clarification approach is based on an approach formulated by Louis Rath, who built upon the thinking of John Dewey. Unlike other theoretical approaches to values, Rath is not concerned with the content of people's values, but the process of valuing. His focus is on how people come to hold certain beliefs and establish certain behavior patterns.

Valuing, according to Rath, is composed of seven sub-processes (1966):

PRIZING one's beliefs and behaviors

1. prizing and cherishing
2. publically affirming, when appropriate

CHOSING one's beliefs and behaviors

3. choosing from alternatives
4. choosing after consideration of consequences
5. choosing freely

ACTING on one's beliefs

6. acting
7. acting with a pattern, consistency and repetition

According to Rath the results of these valuing processes are called values.

What does one do in values clarification to help children develop values? According to Rath (1966), "One assists children in using the process of valuing. The process flows naturally from the definition of values ... That is, an

adult who would help children develop values would be advised to:

- 1) Encourage children to make choices, and to make them freely.
- 2) Help them discover and examine available alternatives when faced with choices.
- 3) Help children weigh alternatives thoughtfully, reflecting on the consequences of each.
- 4) Encourage children to consider what it is that they prize and cherish.
- 5) Give them opportunities to make public affirmations of their choices.
- 6) Encourage them to act, behave, live in accordance with their choices.
- 7) Help them to examine repeated behaviors or patterns in their life.

The intent of this is to help children clarify for themselves what they value rather than accepting a set of predetermined values. It is based on a conception of democracy that says persons can learn to make their own decisions. "It is also based on a conception of humanity that says human beings hold the possibility of being thoughtful and wise and that the most appropriate values will come when persons use their intelligence freely and reflectively to define their relationships with each other and with an ever-changing world."

As Sidney Simon says (1975), relating to teacher strategies, "Values clarification can succeed or fail solely on how we apply the strategies. Here are some guidelines we have found to be helpful in working with students:

- 1) Don't use what they say against them. Trust cannot be generated between you and your students if they think that ideas expressed in open discussion may get them into trouble.
- 2) Be prepared to say no, to mean no, and to give reasons why.
- 3) Offer a person viable alternatives so that he may freely choose his own values.
- 4) Never use the words, 'Don't you think,' or 'Don't you feel ...' Use instead 'I' statements, 'I think,' or 'I feel.'
- 5) Be permissive when the person cannot hurt himself or others. Insist that everyone has the right to be heard and to be respected.

In order to have a sense for a typical values clarification lesson let's review one of the typical activities (Simon, 1972) called Twenty Things You Love to Do. The activity is presented to the students as a way of choosing the good life. However, as a means of discovering what ones good life might look like, the student is asked to list at least twenty things that s/he loves to do. When the list is done, the teacher tells the students to use the margin of their papers to code their lists in the following manner:

- 1) A dollar sign (\$) is to be placed beside any item which costs more than \$3 each time it is done. (The amount could vary, depending on the group).
- 2) The letter 'A' is to be placed beside those items the student really prefers to do alone the letter 'P' next to those activities s/he prefers to do with other people and the letters 'A-P' next to activities which s/he enjoys doing equally alone or with other people.
- 3) The letters 'PL' are to be placed beside those items which require planning.
- 4) The coding 'N5' is to be placed next to those items which would not have been listed five years ago.
- 5) The numbers '1' through '5' are to be placed beside the five most important items. The best loved activity should be numbered '1', the second best '2', and so on.
- 6) The student is to indicate next to each activity when (day, date) it was last engaged in.

While this completes the lesson, it could be extended by allowing a student to volunteer to write his list on the chalk board, with the option to omit any item s/he's would rather not share. As a further extension of the lesson, the teacher could give him/her a public interview based on the list.

It should be remembered that the underlying assumption is that young people are capable of making their own value decisions. Today there is much criticism of the Values Clarification approach to values education and many educators now avoid the procedure because of adverse criticism from religious and other pressure groups. Among the conceptual,

ethical and practical flaws claimed for the procedure are those noted by Alan Lockword (Rich, 1988):

- 1) The failure to distinguish moral from non-moral value issues.
- 2) The embodiment of an unacceptable moral point of view best characterized as ethical relativism.
- 3) The reliance on assumptions and methods of approaches to therapy.
- 4) The use of methods which jeopardize the privacy rights of students and their families.
- 5) The absence of a prsuasive body of research to support claims or effectiveness.

Teachers who use values clarification techniques today are aware of these criticisms and increasingly selective as to the types of materials with which they use the technique. In some cases they alter the lesson to make it more of a moral lesson.

TECHNIQUES FOR THE PRESENTATION OF MORAL SIMULATIONS

ROLE PLAYING

Various techniques are commonly used to engage students in moral thinking. Many of these can be labeled simulations. Simulations are structured activities which bring into the classroom situations that couldn't otherwise be dealt with there due to the geographic location, the costs involved in direct experiences like travel, interviewing national leaders, etc. One of the common approaches to simulation is role playing in which the participants are placed in a "role"

in which they may experience some situations which otherwise would not be available to them in the classroom.

Role playing usually begins with the presentation of some situation or problem that needs to be resolved. If the simulation is presented in this manner as opposed to its being presented as a part of a game or video, the usual procedure that a teacher uses in conducting the role play is as follows (Hawley, 1975):

- 1) The teacher orients the students to the subject matter.
- 2) The teacher elicits topics of concern from the class, using the open-chair technique to reduce the risk. He places an empty chair at the front of the room, tapes a paper face to its back then begins; "This is Sue.. she has to face a decision of some kind... I'd like you to brainstorm about her problem.

RULES OF BRAINSTORMING... for the teacher

- i) No negative evaluation of any idea during the brainstorming period.
 - ii) Work for quantity.
 - iii) Zany, far-out ideas are encouraged.
 - iv) Piggy-back or springboard off one another's ideas- if someone's idea prompts an idea in your head, then share it.
 - v) Write down each idea.
 - vi) Set a time limit for the brainstorming session and adhere to it.
- 3) The teacher sets up the role-play situation by taking nominations from the brainstorming list for a decision (topic) that the students would like to pursue. Next the teacher tells the class: "Develop a situation for role playing, using the following formula: Sue is about to confront one other person with a specific demand or request. That is, she could be asking the person or telling the person about some specific action to be taken. Who is the other person,

where are they, and what is the specific action that she is asking or talking about?

- 4) Have the class move into the role-playing format, setting up the circle of chairs with the open chairs in the center. Point out that no one will be asked to sit in the chairs. Then call on volunteers: "I would like three volunteers to speak for Sue and three volunteers to speak for Dad, in a short role play that will last no more than five minutes. It's all right for boys to volunteer for Sue and girls for Dad.
- 5) The volunteers sit on the floor beside the chair that they are speaking for, and the role play is ready to begin. At this point the role players might ask the teacher if they should get together and decide on a specific approach in order to present a consistent character... The teacher should answer that there is no need to get together, because there is no need for a character to be consistent. The role players may also ask for clarification as to the background of the situation to be enacted. The teacher should avoid the temptation to fill in additional information, because background material tends to interfere with the immediacy and spontaneity of the role play... The students will get 'caught up' with creating a character rather than living a part.
- 6) In conducting the role play itself, setting a time limit is an important risk-reducing factor. The teacher should clearly indicate that he is going to cut in at the end of a specific period of time (usually four or five minutes), or before... To begin the role play, the teacher should simply say, "Begin." He should not direct one party or the other to initiate the conversation, nor should he suggest what the opening line should be... To end the role play the teacher should shout, "Cut!" at the end of the given time regardless of what is going on in the role play.
- 7) The post role play ... In conducting the post role play discussion, perhaps, the most important factor for the teacher to remember is that, of the myriad of useful data generated by a role play, students may see some things as important which the teacher may not have intended to focus on... A strong preference

is to open the discussion with a nondirective statement like "comments?"

Sometimes role playing can be used for teaching particular subject content and particular processes. Hawley (1975) suggests that role playing can be used for teaching particular subject content and processes for example role playing can be used for teaching formal decision-making theory and presenting a step-by-step process for considering and making decisions. To do this the presentation sequence is:

- 1) Define and clarify the problem.
- 2) Identify alternative solutions.
- 3) Consider the risks involved in each alternative.
- 4) Determine the probable consequences resulting from pursuing each alternative.
- 5) Identify the most desirable outcome.
- 6) Make specific plans to attain this outcome.

Due to the great popularity of Role Playing it seems worthwhile for us to examine yet another model of "how-to-do" role playing. The model which follows is from Fannie and George Shaftel (1967). This model expresses a sense of how to deal with individual students at an empathetic level, something that is missing in the Hawley's list which we just examined. The Shaftels suggest that role playing involves the following steps:

- 1) **Warm-up** (teacher introduction and presentation of the dilemmas to be acted out). The dilemma -- in printed, visual, oral, or audio form -- is presented to the class up to the moment that a decision must be made. The teacher (or questioner) then asks the class:

"What do you think (the key character) should (or might) do?"

- 2) **Selecting the role players** (choosing the students to portray the various roles in the dilemma). Students who have identified with characters in the dilemmas should be encouraged to assume their roles. If necessary, volunteers should be requested to play them. No coercion should be used because of the danger of such being punitive or against the self perception of the students.
- 3) **Preparing the rest of the class to be observed.** To help other students zero in on the role playing, they can be assigned to different observer tasks. They can be asked to judge how realistic the role playing is and especially to think about how the characters depicted feel as the role playing progresses.
- 4) **Setting the stage.** This involves giving the role players some time to plan briefly what they will do and how they will do it. The teacher also should check to be sure that the necessary materials or props (usually very simple ones such as desk, chair, a few scattered objects) are available.
- 5) **The enactment.** Students act out the roles they have chosen ... role players should be reminded that they are not being condemned or praised for their portrayals. Students are not being evaluated on their acting ability. The central purpose of role playing is to help students gain some insights into the feelings and values of other people.
- 6) **Discussion and evaluation.** This is a sort of debriefing stage where teacher and class discuss what happened, how realistic the role playing was, and how likely it is that the consequences as depicted actually would occur.
- 7) **Further enactments.** This stage provides an opportunity to the role players to reenact the

dilemma or for it to be replayed with different students in the roles.

- 8) **Further discussion.** Once again, the role playing should be debriefed, with the class discussing the new enactment, changes made in the outcome of the dilemma, how realistic it was, and so on.
- 9) **Generalizing.** At this point, the teacher asks the class to draw some conclusions about what they observed and felt and then to discuss their conclusions. Some sort of wrap-up question such as, "Why do you think people placed in situation like this act the way they do?" or "How do people in these sorts of situations feel and why?" can be quite helpful.

CASE STUDIES

Another technique for the presentation of moral education is that of case studies. In fact, Robert Hall and John Davis (1975) have observed that, "Probably the most effective learning activity for moral education is the case study discussion. In this approach students are presented with a hypothetical situation in which an individual faces a decision; they are asked to consider the problem from his perspective and draw some conclusions about how they would act if they were faced with a similar decision. Although the phrase 'Socratic method' is often used in reference to almost any kind of teaching technique, it is particularly appropriate as a description of the case study discussion. Socrates was known not for giving his followers answers, but for asking them questions, for posing problems in just the right way to aid their thinking. The present-day moral

education teacher also can learn to pose the kinds of questions and thought tasks which will help students develop a moral perspective."

Summarizing the structure of case studies, Hall and Davis (1975) observe that their version of the case study discussion might be outlined as follows:

- 1) Statement of the case
- 2) Finding the alternatives
- 3) Calculating the consequences
- 4) Socratic Inquiry
 - a) Separating facts and values
 - b) Finding the 'best' reasons
 - c) Considering Decisions as Universal Principles
 - d) Ideals and Values
- 5) Making a decision

ANALYTICAL DISCUSSIONS

Still another valuable approach to Moral Education is the Analytical Discussion. Although the relationship between case studies and analytical discussions is obviously very close... Hall and Davis (1975), observe that there are obvious differences especially from the perspective of the discussion leader. "In a case study the object is to consider the alternative, the consequences, the reasons for and against decisions, and make a judgment on the question. In an analytic discussion the object is to consider some general concept such as telling lies in order to reach a better

understanding, not a single opinion or judgment. Case study seems most productive if the teacher tries to keep to the issue, sometimes, for example, by working through the philosophical lines of questioning outlined above. The case study is by nature inclined to raise many different ideas and opinions, and responses and reactions. In an analytical discussion the facilitators task is almost the opposite: he is attempting to bring students to imagine different instances, to look at the concept from various angles, and to develop perceptive understanding."

EDUCATIONAL GAMES

The final technique for presenting moral education that we shall discuss is that of educational games. Serious games are characterized by two basic features (Gordon, 1970). First they usually simulate real-life situations which many formal games, such as card games, do not. Secondly serious games are seldom pure competitions where one person wins and everyone else loses. The cooperative aspect of most real-life situations is built into such games and winning is usually a relative thing. A third characteristic of games is that they usually involve chance features resulting from the roll of a die, the turning of a card, etc. Accordingly winners and losers are not determined purely on the basis of skill. The

winner, if there is one, is simply the individual with the greatest success relative to the others.

The evaluation of success is not the most important outcome of the game. A game is essentially a simplified slice of reality. Thus the aspect of winning is not nearly so important as the means that players employ in attempting to win. These are far more important than the specific goal achieved.

There are many games that engage moral issues and, of course, teachers can use various commercial games as models to create their own as the structure of games is not copyrightable with the notable exception of Monopoly (Pearson and Marfugg, 1975). It is the art work, the textual material, etc. which is copywritten.

Interesting commercial games touching on moral issues are available from many sources. The popular game 'A Question of Scruples' published by Milton Bradley is available at most locations selling toys. An instructor might want to remove any cards from this game that might prove controversial in the context of his/her community. The Ungame Company of Anaheim, California publishes numerous fine games including 'The Ungame' and 'Roll-a-Role'.

Another interesting game is 'Values' published by Friendship Press in Maryknoll, New York. It is a board game

involving clarification of values, and encounter and challenge which the authors hope will enable change and growth. Moves on the steps of the board are determined by a spinner. All the players begin at the start position and spin the spinner. According to the number chosen by the spinner, the player picks a card from the designated pile. The player, who may pass, normally speaks to the topic on the card for 60 seconds. Variations chosen by the spinner determine the context in which/from which the player may be interviewed for three minutes by other players. In still other instances a player can invite challenges from other players. In short, the selection of topic cards and strategies built into the game provide a pleasant yet valuable learning experience.

In educational games, some people seem to profit by their experiences almost automatically, but others need time to reflect. This makes the use of a post-play discussion a must procedure with educational games allowing instructors to point the attention of players towards the pre determined educational objective of the game. Thus the purpose of the game, as a learning activity, is basically to provide direct experience of a kind which can be used as a basis for later reflection.

SUMMARY

In this chapter we have discussed some of the more recent trends in moral education. These trends had to do with presentation strategies but included an examination of some of the strategies owing their popularity to the newly defined conceptions of how people learn to be moral.

QUOTATIONS FOR DISCUSSION

The following quotations are valuable for the insights into moral education that they contain. It is hoped that they will form a basis for discussion and reflection on the topics discussed in this chapter.

- 1) Three basic criteria for judging moral issues proceed from the principle of respect for persons and are used in the moral reasoning of most ethical systems. These criteria are obligations, ideals, and consequences. Obligations: that is restrictions on our behavior, demands to do something or avoid doing it. In the general sense ideals are notions of excellence, goals that bring greater harmony in one's self and between self and others. In ethics ideals are also specific concepts that assist us in applying the principle of respect for persons in our moral judgments. Some common ideals that figure prominently in ethical reasons are fairness, tolerance, compassion, loyalty, forgiveness, amity, and peace. Consequences are what happen as a result of an action, the beneficial or harmful effects that flow from the action and affect the people involved (Ruggiero, 1984).
- 2) It is true, of course, that judgment of others' views involves not only the risk of error, but also the risk of offending others. However, the alternative is to evade judgment when judgment is needed, and that is unworthy of thinking creatures or to feign approval where we secretly disapprove, and that is deceitful (Ruggiero, 1984).
- 3) Conscience is important. Indeed, it is the most important single criterion of right and wrong that we have as individuals. As the saying goes, it is the "proximate norm of morality." For this reason, when circumstances demand an immediate moral choice, we should follow our conscience. (The only alternative would be to violate it, to choose to do what our best impulse at that time brands as immoral.) However, whenever circumstances allow us to reflect on the choice conscience recommends, we should use that time to analyze the issue critically and to consider the possibility that a different choice might be shorter. In short, we should follow our conscience, but not blindly (Ruggiero, 1984).
- 4) At all stages ... we must accept that pupils will have moral attitudes and beliefs, held with different degrees

of both consciousness and intensity and at all stages we must recognize that it is the task of the moral educator to guide pupils in the acquisition of such values as well as to help them to become more reflective, more thoughtful and overtly conscious both of the values they hold and their reasons for holding the (Downey & Kelly, 1978).

- 5) A humanities teacher's linguist style can retard student thought as effectively as the de-politicized vo-tech courses, unless the teacher presents her or his expertise in democratic discourse to students, critically questioning each other, as well as the orthodoxy, for mentally evolving awareness... (Shor, 1987).
- 6) Students should never be graded on the teacher's perception of their movement through the stages (of moral development) (Galbraith and Jones, 1976).
- 7) Moral growth represents an ability to see the other side and to focus on the great issues (Galbraith and Jones, 1976).
- 8) When we practice dialogue, what withers or dissolves is not exactly the "teacher," but rather the authority-dependence of the students, the authoritarian training of the teacher, and the ideology of a corporate society which socialized us into the myths and values needed to support inequality and a war economy. What replaces these conditioned habits is a camaraderie not yet of equals but moving in that democratic direction, in which the intellectual development of the teacher focuses inquiry without suffocating the creativity of the students. Thus liberating education is not a lecture on freedom, democracy or domination. It is an educational practice which disconfirms the unequal social relations dominant in society and in the classroom (Shor, 1978).
- 9) The parade of alarming reports since A Nation at Risk appeared in 1983 has been truly stunning. But, the major commissions which defined the school crisis did not come up with workable answers. Authoritarian solutions can only worsen the predicament in the classrooms (Shor, 1978).
- 10) The case study method... serves two purposes: a philosophical one of giving experience in the skills of moral thinking and a psychological one of establishing a situation which facilitates normal moral development (Hall & Davis, 1975).

APPENDIX A

In his book *Are You Moral?*, Ronald Suter (1984) has a valuable characterization of moral problems and moral disagreements. Recognizing such contrasts can be useful as we deal with moral issues. It is presented here for the thought that it invokes and because it is a useful tool in clarifying moral issues.

ELEVEN CHARACTERISTICS OF MORAL PROBLEMS AND OF MORAL DISAGREEMENTS

- 1) One characteristic of a moral problem is that (a) it is something had by at least one person, and that (b) it exists only if whoever has it perceives it as a problem... A moral disagreement, in contrast, (a) requires at least two people... A moral disagreement also differs from a moral problem in that (b) it can exist without those involved perceiving it as a disagreement.
- 2) While a person with a moral problem must be personally perplexed, or in a state of bewilderment, this is not necessary for moral disputes.
- 3) People with a moral problem are perplexed in a special way. They see themselves as facing a dilemma, as needing to choose between two or more unacceptable, or acceptable but mutually incompatible alternatives.
- 4) Merely to confront a dilemma, however, is not yet to have a moral problem... the person must have moral objections to at least one of the alternatives either in itself or because it rules out another morally compelling alternative. People with moral problems experience within themselves a conflict of rights or obligations, or values or reasons, some or all of which are moral. People in moral disagreements need not be perplexed. But it is necessary that they be in opposition to someone else.
- 5) In a moral problem the conflict or split is in yourself. It is internal or intrapersonal ... In a moral disagreement, in contrast, the conflict or opposition is between or among people and not within the person.
- 6) Typically the person who has a moral problem is unsure what to do, is torn between two or more alternative actions: ... the same point holds for moral disagreements.

7) Moral problems and moral disagreements depend on our values and upon our beliefs about matters of fact. Changes in your factual beliefs or values including your ordering of priorities and the importance you assign to your values, as well as your understanding of them, play a decisive role in moral disagreements...

8) Let us say that people solve their moral problems when they decide to do one of the things that is unacceptable to them.

9) There is certainly one sense in which moral problems are soluble, they are soluble in this sense only by the person who has the problem. Nobody can solve other people's moral problems for them since the decision has come from the one who has the problem.

10) people suffer heartache, dispare, or anguish -- perhaps sometimes even remorse or guilt -- and certainly regret, when they solve (not to be confused with dissolve) their moral problems... Generally people do not feel any of these negative emotions, however, when they settle a moral disagreement. On the contrary, they are likely to feel rather pleased or at least relieved.

11) Sometimes, we can dissolve our moral problems and thus prevent these negative feelings... I wish to contrast what I call dissolving a moral problem with solving it... Dissolutions of moral problems are similar. There seems to be three ways to solve moral problems. First, you may discover an alternative course of action that does not conflict with your values. Secondly, outside forces or new developments may change the situation in such a way that the problem ceases to pose itself. Finally, if people either changed (a) their factual beliefs, (b) their values and/or (c) their understanding of those values, they would cease to have certain moral problems.

APPENDIX B

The huge body of information that exists relevant to nearly any topic makes it necessary for moral thinkers to consider the opinions of others. Robert Ennis (1969) gives us some criteria to test the value of an authority's opinion:

CRITERIA FOR TESTING THE VALUES OF AN AUTHORITATIVE OPINION

- 1) He has a good reputation.
- 2) The statement (claim) is in his field.
- 3) He is disinterested.
- 4) His reputation could be affected by his statement, and he was aware of this fact when he made his statement.
- 5) He studies the matter covered by the statement (i.e., the student's claim).
- 6) He followed accepted procedures in coming to decide that he was entitled to make his statement.
- 7) He was in full possession of his faculties.
- 8) He is not in disagreement with others who meet the above criteria for authorities.

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